GERARD'S MEDITATIONS,

Written first in Latine,

By IOHN GERARD, *Doctor* in Divinitie, and Superintendant of Heldburg.

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To the Reader.

IF pleasure can, or profit may thee move,
Here's that which may deserue thy chiefest loue.
If thou desirest Riches to enjoye,
The doore is open to the Treasurie.
If Beautie please, on this Glasse cast thine eye;
Here's that will Soule and bodie beautifie.
If Honour please, the way's prepar'd for thee,
To honour him whose seruice honours thee.
If thou beest hungrie, thirstie, Taste and see,
Christ's flesh and blood presented vnto thee.
If thou beest naked: To this Wardrobe hye,
Where Christ His Robe of Righteousnes doth lye.
If sicke thou art, for everie maladie,
Heere is a verie present Remedie.
If thou thy selfe defiled hast with sinne,
Heere is a Fountayne, for to bathe thee in.
If thou delightst in Flowers, Heere doe grow
Such flowrs as Art & Nature ne're could show.
Choose what thou wilt, here's what thou canst desire,
Riches & Beautie, Honours & Attire;
Meat, Drinke, Medicine, & a liuing Spring,
A Paradise of everie pleasant thing.
Here's Heaven on earth, (if heaven on earth can bee)
And so I wish thee to get in, and see.

The first Meditation.

Of true Confession, and acknowledgement of sinne.

Confession is for to cure Sinne,
A verie present Medicine.

Olie GOD, just Iudge, my sinnes are alwayes in my sight; I haue them alwayes in my mynde: everie day I thinke of the iudgement, becauſe death hangeth ouer my head everie houre. Everie day I thinke of the judgement, becauſe *I muſt giue an account for everie day in the day of judgement.* I examine my lyfe; and beholde, it is altogether Leuit. 11. 45. Pſal. 7. 11. 2 Co. 5. 10.

gether vayne, and prophane. Vayne, and vnprofitable are manie of my actions, my speaches much more, and my thoughts most of all. Neyther is my lyfe vayne onlie, but prophane also, and vngodlie: I find in it nothing that is good: for though something in it may seeme good, yet it is not truelie good & perfect, because the contagion of originall sinne, and my corrupt nature, hath polluted it. Holie Iob sayd, *I was afrayde, in regard of all my workes.* If the holie man so complayne, what shall the vngodlie doe? *All our righteousnesse is as the cloth of a menstruous woman.* If our righteousnesse bee such, what then shall our vnrighteousnesse bee? *If you shall doe all thinges* (sayth our Saviour) *which are commanded you, yet say, Wee are vnprofitable servants.* If wee are vnprofitable when wee obey, surelie we shall become abominable when wee transgresse. If I owe my selfe vnto thee, and all that I can, yea, though I should not sinne, what shall I bee able to giue vnto

Iob 9 28

Isai. 64.6

Luke 17.10

Anselm.

thee, holie GOD, to redeeme mee from sinne? Our seeming righteousnesse, if it bee compared with the divyne righteousnesse, is meere vnrighteousnesse. A little light may shyne in the darknesse: but beeing set in the light of the Sunne, is darkned, The wood not brought to the rule, may appeare straight: but, if it bee applyed to the rule, is found by some eminent excrescence, where it is crooked. The image of the seale may appeare perfect in the eyes of the beholders, and yet it may bee much imperfect in the eye of the artificer: Even so, that which glittereth in the estimation of the worker, is oftentimes base and fordid in the discretion of him that judgeth: For the judgements of God are of one kind, & the judgemers of men of another. The memory of manie sinnes doeth affright mee: and yet there are manie more that I doe not know of. *Who knoweth how oft hee offendeth? Cleanse mee, O Lord, from my secret faults.* I dare not lift vp myne eyes vnto Heaven, because

Gregory, in his Morales.

Isai. 55 8

Psal. 19. 13

I haue offended Him which dwelleth in the Heavens. In earth I finde no refuge: for what favour can I expect of the creatures, when I haue offended the Lord of the creatures? My adversarie, the devill, accuseth mee, and sayth vnto GOD, Thou most just Iudge, judge him to bee myne for his sinne, that would not bee thyne by grace. Hee is thyne by nature, but hee is myne by delighting in his sinnes. He is thyne by thy passion, but hee is myne by perswasion. Hee is disobedient vnto Thee, and obedient vnto mee. Hee receaved of Thee the Robe of immortalitie, and innocencie: Hee hath receaved from mee the raggs of vnrighteousnesse. He hath cast off thy cloath, and put on myne. Adjudge him therefore to be mine, and to bee damned with mee. All the Elementes accuse mee: the heaven saith, I haue given thee light for thy comfort. The Aire sayth, I haue given thee all manner of fowls to bee at thy command. The water saith, I haue given thee divers kindes of fishes for thy meate. The Earth

Au-gu-stine.

Hugo

ſayth, I haue giuen thee bread and wine for thy nowriſhment; and yet thou haſt abuſed all theſe to the contempt and diſhonour of our Creator: Therefore, let all our benefits bee turned to thy puniſhments. The Fyre ſayth, Let mee burne him. The Water ſayth, Let mee drowne him. The Aire ſaith, Let me fanne & winnow him. The Earth ſayth, Let me ſwallow him vp. And Hell ſayth, Let me deuoure him. *The holie Angels, which were appoynted by GOD to miniſter vnto mee in this lyfe,* and to be my conſorts in the lyfe to come, they accuſe mee. And by my ſinnes I haue depryued my ſelfe of their miniſterie in this life, and hope of their fellowſhip in the lyfe to come. The Voyce of GOD, that is, his diuyne law, accuſeth mee: eyther I muſt fulfill it, or periſh. To fullfill it, it is impoſſible: To periſh euerlaſtinglie, it is intollerable. GOD the moſt ſeuere Iudge, and moſt powerfull executour of his eternall law, accuſeth mee: Him I cannot deceaue, for he is wiſedome

Heb. 1.14.

it selfe: From him I cannot flee; for hee is power it selfe, reygning every where. *Whither then shall I flee?* To thee, O Christ, my alone Redeemer and Saviour. My sinnes are great indeed: but thy satisfaction is greater. My vnrighteousnesse is great, but thy righteousnesse is greater. I acknowledge: forgiue thou, I set open: shut thou. I vncover: cover thou. In mee there is nothing, but that which will condemne me: In thee there is nothing, but that which will saue mee. I haue committed manie things, for which most deservedlie I might bee condemned: Thou hast omitted nothing, whereby I might bee saved. I heare a voyce in the Canticles, which biddeth me hyde my selfe *in the clefts of the Rocke.* Thou art that Rocke, thy wounds are those clefts of the Rocke: In them will I hyde my selfe agaynst the accusations of all the creatures. My sinnes cry aloude, even vnto heaven: but *thy blood, which was powred fourth for my sinnes, cryeth*

Psal. 139.7

Augustine, vpon the 32 Psal.

Cant. 2.14

Hebr. 12.24

ladder. My sinnes are strong, to accuse mee before GOD: but thy Passion is of more force, to defende mee: The vnrighteousnesse of my lyfe is powerfull to condemne me: but thy most perfect righteousnesse is more powerfull to saue mee. I appeale therefore from the throne of thy justice, to the throne of thy mercie: Neyther dare I appeare in judgement, vnlesse thou interpose thy most holie merits betwixt mee and thy judgement.

Meditation II.

An exercise of repentance, from the crosse of Christ.

Thy Saviour on the crosse did choose,
To saue thy lyfe, his owne to lose.

BEholde, thou faythfull soule, the griefe of him that suffered, the wounds of him that hanged, the torments of him that died on the crosse. That Head, at which the Angels tremble, is crowned with thornes. That face, which was most Ber-nard.

beautifull aboue the sonnes of men, is defiled by the spittings of the vngodlie. Those eyes, which were more bright than the Sunne, are darkened in death. Those eares, which were wont to heare Angelicall prayses, doe ring now with the prowde speaches, and the derision of sinners; that mouth, out of which did proceede most divyne oracles; that mouth, which taught the Angels, hath no other drinke but gall and vinegar. Those feete, which are to be adored, are fastned with nails. Those hands, which stretched foorth the heavens, are stretched foorth on the crosse, and nayled. That bodie, which was the most sacred temple of the Deitie, is whipped, & wounded with the speare: neyther remayneth there anie part in him, saue onlie a tongue, and that, to pray for them that crucified him. Hee that reygneth with the Father in the heavens, is by sinners grievouslie afflicted on the crosse: God dyeth vpon the crosse: GOD suffereth: GOD powreth foorth his

John 19.

blood,

blood. Iudge the greatneſſe of the danger, by the greatneſſe of the pryze. Iudge the danger of the diſeaſe, by the value of the remedie. Surelie thoſe wounds were great indeed, which could no otherwyſe bee cured, but by the wounds of the living and quickening fleſh. Surelie that diſeaſe muſt needes be great, which could not bee cured but by the death of the Phyſician.

Conſider, thou faythfull ſoule, GODS moſt fierce anger againſt vs. After the fall of our firſt father, the eternall, onlie begotten, and welbeloved Sonne of God, becommeth ſuter vnto his Father for vs: And yet his anger was not turned away from vs. Hee by whom the world was made, interceded for vs, became our *Advocate*, and tooke the cauſe of vs miſerable ſinners vpon himſelfe. And yet his anger was not turned away from vs. Our Saviour tooke vpon him our fleſh, that by the glorie of the divinitie, communicated vnto the humanitie, hee might expiate and purge our ſinfull 1. Ioh 2. 2.

fleſh

flesh: that by the saving vertue of his most perfect righteousnesse communicated vnto our nature, hee might wype away that venemous qualitie of sinne which cleaveth to our nature: and in stead thereof conferre grace vpon vs: And yet his anger was not turned away from vs. Our sinnes and the punishment of our sins he takes vpon himselfe. His body is bound, whipped, wounded, pierced, crucified, buried. His blood, lyke a dew, distilled most copiouslie downe all his members at his passion. His most holie *soule is made*

Matt. 26. 38. *sorrowfull aboue measure, yea, even vnto death.* Hee feeleth the paynes of Hell. The eternall Sonne of God

Chap 27. 46. cryeth out, that hee is forsaken of GOD. So great was his bloodie sweat, so great was his anguish, that

Luke 22. 43. hee which comforteth the Angels, stood in neede of an Angell to comfort Him. Hee dieth who is the author and giver of lyfe to everie living thing. *If this come to passe in*

Chap 23. 31 *the greene tree, what shall become of the drye wood?* If this commeth to

passe

paſſe in the juſt and holie, what ſhall become of ſinners? How ſhall God puniſh vs for our ſinnes, who is ſo wrathfullie diſpleaſed with his own Sonne for other mens ſinnes? If His Sonne is ſo grievouſlie puniſhed, ſhall wee his ſervants thinke to eſcape alwayes vnpuniſhed? What ſhall the reprobate ſuffer, if ſuch be the ſufferings of His beſt beloved? If Chriſt departed not without a ſcourge, & yet came into the world without ſinne, what ſcourges doe they deſerue which come into the world in ſinne, liue in ſinne, and depart in ſinne? The ſervant rejoiceth, whileſt the ſonne is in grievous dolour and payne; and that, for his ſinne. The ſervant heapeth vp the anger of GOD, whileſt the Sonne doeth thus labour to pacifie and appeaſe his Fathers wrath. Oh, the infinite anger of GOD! Oh, his vnſpeakable furie! Oh, the ineſtimable rigour of his juſtice! Hee which is thus enraged agaynſt his onlie and beſt beloved ſonne, the partaker of his owne eſſence; and that, not for

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anie sinne of his owne, but because hee intercedeth for the servant: what will hee doe to the servant that persevereth and continueth still securelie in his sinnes? Let the servant feare and tremble, and bee sorrowfull for his own merit, when the sonne is thus punished, and yet not for his owne. Let the servant feare who ceaseth not to sinne, when the Sonne of GOD is thus afflicted for sinne. Let the creature feare, which hath crucified his Creatour. Let the servant feare, which hath slayne his Lord. Let the sinner and the vngodlie feare, which hath thus tormented the pious and the godlie. Beloved; let vs heare his cryes, let vs beholde his teares: He cryeth from the crosse; Beholde, O man, what I suffer for thee: I cry vnto thee, because I die for thee: behold the punishments that I suffer: beholde the nails which I am pierced with, & see if any grief be lyke vnto my griefe. Although my outward griefe be thus great, yet my inward griefe is more grievous, because I finde

Bernard, in his Sermon of the Passion.

finde thee so vnthankfull. Haue mercie, haue mercie on vs, thou whose propertie it is to haue mercie, and convert our stonie hearts vnto thee.

Medit. III.

Of the fruit of true and serious Repentance.

Our Saviour cry'd, Repent, Repent,
As Iohn that fore our Saviour wēt.

THe foundation and beginning of holie lyfe, is saving repentance. For where there is true repentance, there is remission of sinnes: And where there is remission of sinnes, there is the grace of God: And where there is the grace of God, there is Christ. And where Christ is, there is his merit; And where there is Christs merit, there is satisfaction for sinnes: And where there is satisfaction for sinnes, there is righteousnesse: And where there is righteousnesse, there is joy, and tranquillitie of conscience.

ence: And where there is tranquilitie of conſcience, there is the holie Spirit: And where the holie Spirit is, there is the ſacred and holie Trinitie: And where the holie Trinitie is, there is eternall lyfe. Therefore, where there is true repétance, there is eternall lyfe: Where there is not true repentance, neyther is there remiſſion of ſinnes, nor the grace of GOD, nor Chriſt, nor his merit, nor ſatisfaction for ſinnes, nor righteouſneſſe, nor tranquillitie of conſcience, nor the holie Spirit, nor the holie Trinitie, nor eternall lyfe.

Why therefore doe wee deferre our repentance? and why doe wee procraſtinate it from day to day? To morrow is not ours, and to repent truelie is not in our power: And in the day of judgement we muſt giue an account not only for to morrow, but alſo for the preſent day. To morrow is not ſo certayne, as the deſtruction of the Impenitent is certayne. GOD hath promiſed remiſſion to the repentant: but Hee hath not promiſed to morrow. There is

Auguſtine.

no

no place for CHRIST his satisfaction, where there is no true contrition in the heart. *Our sinnes doe separate betwixt GOD and vs*: so sayeth the Prophet Esay. And by repentance we returne agayne vnto Him. Acknowledge and bewayle thy sins: so shalt thou finde GOD in Christ appeased towards thee. *I blot out thine Iniquities*, sayeth the LORD: Therefore our sinnes are enrolled in the court of Heaven. *Turne away thy face from my sinnes*, beggs the Prophet: Therefore our iniquities are set in the sight of GOD. *Be converted vnto vs, O GOD*, prayeth Moses: Therefore, *our sinnes doe separate vs from God. Our sinnes haue answered vs*, complayneth Esay: Therefore they accuse vs before GODS judgement seat. *Cleanse mee from my sinnes*, prayeth DAVID: Therefore our sinnes appeare most foule and filthie in the sight of God. *Cure my Soule, for I haue sinned agaynst thee*, prayeth the same David:

Isai. 59.2
Chap. 43. 25.
Psal. 51.9
Isai 59.2 Vers. 12
Psal. 51.2
Psal. 41.4

vid: Therefore, sinne is the disease of the soule. Whosoever shall sinne
Exod 32.32 agaynst mee, *I will blot him out of my Booke*, saith the LORD: Therefore for our sinnes are wee blotted out of the booke of life. *Cast mee not*
Psal. 51.11 *away from thy face*, prayeth the Psalmist: Therefore for our sinnes God casts vs off. *Take not thine holie Spirit from mee*: Therefore as Bees are
Basil, vpon the 33 Psal. driven away with smoake, and pigeons with ill fauours: So by our sinnes is the holie Spirit driven out
Psal. 51.12 of the temples of our hearts. *Restore me to the joy of thy Salvation*: Therefore sinne doeth torment the mynd, & dry vp the moysture of the heart:
Isai 24.5. *The Earth is defiled by the inhabitants thereof, which haue transgressed the Law*, cryeth Esay: Therefore sinne is a contagious & infectious poyson. *Out of the deeps haue I*
Psal. 130. 1. *cryed vnto thee, O LORD*, sayth the Psalmist: Therefore our sinnes presse vs downe vnto hell. We were some-
Ephes 2.1. times *dead in our sinnes*, sayeth the

Apost

Apostle: Therefore sinne is the Spirituall death of the Soule. By mortall sinne man loseth GOD: GOD is the infinite and incomprehensible good: Therefore to lose GOD, is an infinite and incomprehensible evill. As GOD is the chiefest good, so sinne is the chiefest evill. Punishments and calamities are not absolutelie evill; for manie tymes there comes good of them. Yea, rather it appeares that they are good, because they come from GOD, who is the chiefest good; from whom can proceede nothing but that which is good. They were in the chiefest good, to wit, in CHRIST: And the chiefest good cannot partake in that which is evill truelie so called. And moreover, they leade vs vnto the chiefest good, that is, to *lyfe everlasting*. *CHRIST by his Passion entred into his Glorie*: And so doe Christians *by tribulations enter into eternall lyfe*: Therefore sinne is the chiefest evill, because it withdraweth vs from the chiefest good. The nearer thou comest vnto God,

Luke 24. 26.

Acts 14. 22.

the further thou departeſt from ſin: The nearer thou comeſt vnto ſinne, the further thou departeſt from GOD. How ſaving therefore is Repentance, which withdraweth vs from ſinne, and brings vs backe agayne vnto GOD! Sinne is meaſured by the greatneſſe of him that is offended: But him the Heavens and the Earth cannot contayne: In lyke manner ſuch is our repentance as he vnto whom we returne by Repentance. The ſinner is accuſed by his Conſcience, which he hath defiled; by the Creatour, whom he hath offended; by the ſinnes which he hath committed; by the creatures which he hath abuſed; and by the Devill, by whom hee hath beene ſeduced. How ſaving then is Repentance, which freeth vs from ſuch accuſations! Let vs make haſte therefore, let vs make haſte to ſuch a ſaving medicine, for ſuch a grievous diſeaſe. If thou repenteſt at thy death, thou doeſt not leaue thy ſinnes, but thy ſinnes leaue thee. Thou ſhalt ſcarce finde anie one that repented cruelie at his

Auguſtine, of Repentance

at his death, vnleſſe it were the thiefe vpon the croſſe. *Fourteene yeares haue I ſerved thee,* ſaid *Iacob* to *Laban, it is tyme now that I ſhould provyde for myne owne houſe:* And if thou haſt ſerved the world and this lyfe ſo manie yeares, is it not fit that thou ſhouldeſt begin now to make proviſiō for thy ſoule? Everie day doeth our fleſh heape ſinne vpon ſinne: Let the Spirit therefore everie day waſh them away by repentance. CHRIST died, that ſinne might die in vs: And ſhall we ſuffer that to liue & reigne in our hearts, for the deſtroying whereof the Sonne of God himſelfe died? CHRIST entereth not into the heart of man by grace, vnleſſe Iohn Baptiſt prepare the way by repentance. GOD powreth not the oyle of mercie, but into the veſſell of a contrite heart. GOD doeth firſt mortifie vs by contrition, that afterwards hee may quicken vs by the conſolation of the Spirit. Hee firſt leades vs into hell, by ſerious griefe, that afterwardes hee may bring vs

Gen. 31. 41.

Bernard.

1 Sam 2. 6.

backe agayne by the taste of grace. 1 King 19. 11. Elias first heard a great and strong winde, overturning mountaynes, & cleaving rocks; and after the winde, an earthquake; and after the earthquake there appeared fire. At length there followed a smal and stil voyce. Verse. 13. In like manner terrour goes before the taste of GODS loue, and sorrow before comfort. GOD bindeth not vp thy wounds, vnlesse thou lay them open by confession, and bewayle them. He covereth not, vnlesse thou first vncover, He pardons not, vnlesse thou first acknowledge. He justifies not, vnlesse thou first condemne thy selfe. Hee comforts not, vnlesse thou first despare in thy selfe. This true repentance GOD by his holie Spirit worke in vs.

Meditat. IV.

Of the Name of *IESVS.*

Blessed, blessed Name of IESVS, Who tormented was to ease vs.

Bernard. O Good IESVS, bee thou my IESVS: For thy holie Names

sake

sake haue mercie on mee. My lyfe condemneth mee: but the Name of IESVS shall saue mee: For this thy Names sake, doe vnto mee according to thy Name. And seeing that thou art a true and a great Saviour, surelie thou doest respect those that are sinners indeede; yea, great sinners. Haue mercie on mee, O good IESVS, in the tyme of mercie, that I bee not condemned in the tyme of judgement. If thou receaue mee into the bosome of thy mercie, thou shalt haue never the lesse rowme. If thou bestow vpon mee the crumbes of thy goodnesse, yet thou shalt want never the more. For mee thou wast borne, for mee thou wast circumcised, to mee also thou art become a IESVS: How sweete and delightfull is this Name! For what is IESVS, but a Saviour? and what harme can happen to those that are saved? What else can wee desire, or expect beyond salvation? Receaue mee, Lord IESVS, into the number of thy sonnes, that together with them I may laude thy holie &

Anselm.

Isai 9.6

saving Name. Though I haue
my integritie, yet thou hast not
gotten thy mercie. Though I h
power to lose and condemne
selfe, yet thou in thy mercie
more powerfull to saue mee. Lo
doe not thou so looke vpon my si
as to forget thy mercie: doe not
ponder and weygh my offences, t
they overpoise thy merit: doe
so remember my wickednesse,
therefore to forget thy goodn
Rememb r not thy anger aga
my gu lineſſe: but remember
mercie towards my miserie.
who hast given mee a mynde to
fire thee, withdraw not thy se
from my desire. Thou who h
showed vnto me my vnworthine
and just damnation, hide not fr
mee thy merit, and the promise
everlasting salvation. My cause is
be tryed at the Heavenlie tribuna
but this is my comfort, that in
court of Heaven thou hast assigne
vnto thee the name of a Saviour: s
Luke that name was brought downe fro
2.21. Heaven by an Angell. O most me

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cifull IESVS, to whom wilt thou be IESVS, if not to miserable sinners that seeke thy grace and salvation? They that trust in their own righteousnesse and holinesse, seeke salvation in themselues: but I flee vnto thee, my Saviour; for I finde nothing in my selfe worthie of eternall lyfe. Saue the condemned: showe mercie to the sinner: justifie the vnrighteous: absolue the accused. Thou, Lord, art trueth: thy name is holie and true. Let thy Name also become true, in respect of mee, and become thou my IESVS and Saviour. Bee thou vnto mee Iesus in this present lyfe: bee thou vnto mee Iesus in death: bee thou vnto mee Iesus in the last judgement: bee thou vnto mee Iesus in the lyfe which is everlasting. I know thou wilt, sweet Iesus: for as thou art immutable in thy essence, so also thou art immutable in thy mercie. Thou wilt not change thy Name, LORD IESVS, for my sake alone, who am a miserable sinner: Yea, rather thou wilt become my Saviour; For thou doest

Iohn 14.6

not cast out him that commeth v
thee. Thou that hast given me
will to come vnto thee, grant
vnto mee that comming I may
John 14. 6 be receaved: *For thy wordes*
trueth and lyfe. Let the propagat
of originall sinne within mee c
demne me: yet thou art my IESV
Let my conception in sinne c
demne me: yet thou art my IESV
Let my forming in sinne and vn
the curse condemne mee: yet th
art my Saviour. Let the corrup
of my nativitie condemne mee:
thou art my Saviour. Let the si
of my youth condemne me: yett
art my IESVS. Let the course of
whole lyfe, defiled with most g
vous sinnes, condemne me: yet t
art still my Iesus. Let death, the
punishment of my many & griev
sinnes and offences condemne m
yet thou art my Saviour, Let the
vere sentence in the last Iudgem
condemne me; yet thou art my Ie
In me is sinne, reprobation, dam
tion: In thy Name is righteousne
election, salvation, I was baptize

thy Name, I beleeue in thy Name, in thy Name will I die: In thy Name will I riſe agayne; In thy Name will I appeare in judgemẽt. In this Name are all good things prepared for vs, and ſhut vp as it were a Treaſure: So much are they diminiſhed, as my diffidence is increaſed: which that it may be farre from mee, I beſeech thee by this thy Name, good Ieſus, that for my ſinne and vnbeliefe I be not damned, whom by thy precious merit & ſaving Name thou wouldſt haue ſaved.

Meditat. V.

An exerciſe of fayth, from the loue of CHRIST, in the agonie of death.

The grace of Ieſus Chriſt to mee,
Is th'onlie true Felicitie.

SEe, LORD IESVS, how injurious, I am to thy paſſion: My heart is vexed, and my ſoule is verie ſor-

rowfull; becauſe I haue no good works of mine owne; becauſe I haue no merits: when as thy paſſion is my action, thy works my merits, I am injurious to thy paſſion, when as I ſeeke for the ſupplement of my works, whereas it is in it ſelfe all-ſufficient. If I ſhould finde righteouſneſſe in my ſelfe, thy righteouſneſſe would profite mee nothing, or elſe I ſhould not ſo much deſire it. If I ſeek for the works of the law, by the law ſhall I bee condemned. But I know that now I am vnder the law no longer, but vnder grace. I haue lived wickedlie. *I haue ſinned,*
Luke 15 2. *holie Father, againſt Heaven, and before thee, I am not worthie to bee called thy Sonne:* yet thou wilt not refuſe to call me thy ſervant. Denie me not. I pray thee, the fruit of thy paſſion: let not thy blood wax barren, but let it bring foorth fruit, and deliver my ſoule. My ſinnes haue alwayes lived in my fleſh: but I intreat thee, let them at length dye with me. Hitherto the fleſh hath alwayes ruled over me, but let the

Spirit at length triumph: Let the outward man be subject to corruption and wormes, that the inward man may be glorified. Hitherto I haue alwayes given way to the suggestions of the Devil; but grant hereafter, I beseech thee, that I may trample them vnder my feete. Satan is readie at hand to accuse mee; but he hath nothing in mee. The sight of death affrighteth mee, but death is the end of my sinnes, and the beginning of an holie lyfe. Now at length shall I be able perfectlie to please thee, O my GOD: Now at length shall I be confirmed in goodnesse and vertue. Satan terrifieth me with my sinnes, but let him accuse him which tooke vpon him my infirmities: whom the LORD hath smitten for my sinnes. The debt which I owe is great indeede, and I cannot pay any part thereof: but my truste is in the riches & bountie of Him that hath vndertaken the payment. Let him discharge mee, who hath made himselfe suretie for mee: Let him paye for mee, who tooke

Rom. 16.20

Isai 53.4

my debt vpon him selfe. I haue sinned, O Lord, and my sinnes are manie and grievous: but this horrible sinne I will not commit, to make thee a liar: who by thy wordes, workes, and oath doest testifie, that satisfaction is made for my iniquities. I am not afraide by reason of my sinnes: for thou art my righteousnesse. I am not afraide by reason of my ignorance: for thou art my wisedome. I am not afraid of death: for thou art my life. I am not afraid of my errours: for thou art my trueth. I am not afraide of corruption: for thou art my resurrection. I am not afraide of the sorrowes of death: for thou art my joye: I am not afraide of the severitie of judgement: for thou art my righteousnesse. Distill vpon my withered soule the dew of thy grace & quickning consolation. My spirit waxeth dry: but it shall shortlie rejoyce in thee. My flesh doeth languish, and is withered: but it shall shortlie bud foorth. I am subject to corruption: but thou shalt deliver me from corruption:

1 Cor. 1. 30

ruption: for thou hast delivered me from all evills. Thou hast created me: how then can the worke-manshippe of thy hands bee dissolved? Thou hast redeemed me from all mine enemies: how then can death haue rule over mee? Thou hast bestowed thy body and blood, and all that thou hadst, yea, even thy selfe for my salvation: How then shall death withholde them, which thou hast redeemed with so precious a ransome? Thou, LORD Iesus, art righteousnesse it selfe. So then my sinnes cannot prevaile agaynst thee. Thou art lyfe it selfe, and the resurrection: So then my death cannot prevaile against thee. Thou art God: Therefore Satan cannot prevaile agaynst thee. Thou hast given me the earnest of thy Spirit: in that doe I glorie, in that doe I triumph, and am fully perswaded, without doubting, that I shall be admitted to the marriage of the Lambe. Most deare bridegroome, thou art my wedding garment, which I put on in Baptisme: thou shalt cover my naked-

2 Cor. 1. 22.

Rev. 19. 7

Gal. 3. 27

meſſe, neyther will I ſow the ſupplement of my righteouſneſſe to this moſt precious & beautifull garment. What is mans righteouſneſſe, but the cloth of a menſtruous woman? How then can I dare to patch that moſt precious garment of Chriſts righteouſneſſe, with this abominable ragge? In this garment will I appeare before thy face in judgement, when thou ſhalt judge the world in righteouſneſſe and equitie: In this garment will I appeare before thy face in the kingdome of heaven: This garment ſhall cover my confuſion and reproach, that no man remember it anie more for ever: there ſhall I appeare glorious and holie in thy ſight: And this my fleſh, this my bodie ſhall be arrayed with beatificall glorie, which glorie ſhall be evarlaſting, and without ende. Come Lord Ieſus: and whoſoever loveth thee, let him ſay, Come.

Iſai 64.6

Actes 17.31

Rev. 22.20

Meditat.

Consolation for the penitent, from the crosse of CHRIST, gathered chieflie out of *Anselm.*

Christs crosse my crown I doe esteeme,
What ever heathen men doe deeme.

ALL the glorie of the godlie consisteth in the ignominie of the LORDS passion: All the rest of the godlie consists in the wounds of our Saviour: our lyfe in his death, our glorie in his exaltation. How great is thy mercie, O heavenlie Father, and Almightie GOD! Of my selfe I could offend thee, but of my selfe I could not appease thee: Thou therefore in Christ doest reconcile mee vnto thee. Bernard.

Beholde, therefore holie GOD, the holie pledge of his flesh, and forgiue the guiltinesse of my flesh: Haue respect vnto what thy Sonne hath suffered for mee, and forget what thy wicked servant hath done agaynst thee: My flesh doeth provoke Anselm.

voke thee to anger; let the flesh of Christ, I beseech thee, moue thee to mercie. It is much that my wickednesse hath deserved; but it is much more that the holinesse of my Redeemer hath merited. Great is my vnrighteousnesse; but much more great is the righteousnesse of my Redeemer. For, as much as GOD is higher than man, so much is my wickednesse lower than His goodnesse, both in qualitie and quantitie. I am whollie thyne by condition; grant also, that by loue I may bee whollie thyne. Thou that makest me
Matt. 7.7 *to aske*, make mee also *to receaue*. Thou that grantest vnto me *to seeke*,
Matt. 7.7 grant vnto mee also *to finde*. Thou that teachest me *to knocke*, open vnto mee when I knocke. *To desire*, I haue from thee; let mee haue from
Phil. 2.13 thee also *to obtayne*. *To will*, I haue from thee; let mee haue from thee *to doe* also. Holie GOD; just Iudge: if my sinnes be concealed, they are vncurable: if they be seene, they are detestable: they doe burne me with griefe, and doe much more terrifie

me with feare. Doe not with-hold, I pray thee, thy true mercie, where thou findeſt ſo true miſerie. Great is the ſinne which thou findeſt heere; but let thy grace bee greater, and more plentifull. Holie Father! powre not, I beſeech thee, thy wrath vpon mee, ſeeing that thou haſt ſmitten Thy Sonne for mee.

O holie Ieſus! deliver mee from the wrath of God, thou that didſt take it vpon thy ſelfe, for my ſake, vpon the croſſe. O holie Spirit! protect me, by thy conſolation, againſt the wrath of God, thou that in the Goſpell haſt declared Mercie to the contrite, & penitent. O holie God, & juſt Iudge! I find no place to flee vnto frō the preſence of thy wrath. *If I aſcende vp into Heaven, thou art there: If I deſcende into the deepe, beholde, thou art there alſo. If I take the wings of the morning, and dwell in the vttermoſt partes of the ſea, there alſo ſhall thyne hand leade me, and thy right hand lay holde on mee.* Vnto Chriſt, therefore, will I

Pſal. 139. 8. 9. 10.

flee

flee, & hide my selfe in his wounds. O mercifull GOD, beholde the bodie of thy Sonne wounded in everie part, & looke not vpon the wounds of my sinnes. Let the blood of thy Sonne wash mee from all my spots. Heare his most ardent prayers offered vnto thee for the salvation of the elect. O holie GOD, and just Iudge, my lyfe affrights mee: for if it bee exactlie examined, it is eyther sinne, or barrennesse: And if there seeme to bee anie fruit in it, it is eyther counterfeyt, or imperfect, or some wayes corrupted; so that it cannot please thee, yea, it must needs displease thee. Truelie, all my lyfe is eyther sinfull and damnable, or vnfruitfull and contemptible. But why should I separate vnfruitfull and damnable? Certainlie, if it bee vnfruitfull, it is damnable: for *everie tree that bringeth not foorth good fruit, is hewen downe, and cast into the fire.* Not onlie the tree that bringeth foorth ill fruit, is cast into the fire, but that also which bringeth foorth no fruit. The goats

Anselm.

Mat. 3.10

affright mee, for they were set on the left hand of the judge, not because they did any evill, but because they did no good. To the hungrie they gaue no meat: To the thirstie they gaue no drinke. Therefore thou withered and vnfruitfull tree, which hast deserved everlasting fire, what wilt thou answere in that day, when thou shalt giue account for all the tyme spent in this lyfe, even to the twinkling of an eye? An haire shall not perish from thy head, nor a moment from tyme. O the straits! On this side shall be thy sinnes accusing: On that side justice terrifying: Vnderneath thee the horrible pit of hell gaping: Aboue thee the angrie judge condemning: Within thee thy conscience burning: Without thee the world flaming. *The just man shall scarce bee saued*: Whither then shall the sinner thus taken vnawares betake himselfe? To lye hid, it is impossible: To appeare, it is intollerable. Mat. 25.42 1 Pet. 4.18

From whence then shall I seeke for the salvation of my soule? from Bernard. whom

whom shall I seeke counsell? Who is hee that is called the Angell of great Counsell? It is Iesus: Hee is the judge betweene whose hands I tremble, Feare not then, ô my soule, bee comforted, despaire not: Hope in him whom thou feareſt, betake thy self vnto him frō whō thou hast fled. O IESVS CHRIST, for this thy Names sake do to me according to thy Name. Looke vpon mee, miserable man, that call vpon thy NAME: If thou receaue mee into the most ample bosome of thy mercie, thou shalt no whit bee straited, It is true, O LORD, my conscience hath deserved damnation, and my repentance is not sufficient for satisfaction: But it is most certaine, that thy mercie is greater than my offence. *In thee,* Psal. 31. 1 *O LORD, doe I put my trust, let mee never bee confounded.*

Meditat. VII.
Of the fruit of the LORDS Passion.

My hope on CHRIST is fixed ſure,
Who wounded was my wounds to cure.

AS often as I thinke of the Lords paſſion, I preſume much of the loue of GOD, and the forgiueneſſe of my ſinnes. He boweth downe his head, to kiſſe mee: Hee ſtretcheth foorth his armes, to embrace mee: He openeth his hands, to giue vnto mee: Hee openeth his ſide, that I may ſee His heart flaming with loue: He is lifted vp from the earth, that hee may drawe all vnto him: His wounds are blew with griefe, and ſhyning with loue: Therefore, by the opening of his wounds wee ought to enter into the ſecrets of his heart. With him there is moſt plenteous redemption, becauſe his blood diſtilled not downe drop by drop, but flowed downe moſt plentifullie from fiue parts of his body: As the grape caſt into the wyne-preſſe is ſquiezed, and powreth foorth liquour on everie ſide: So the fleſh of CHRIST being preſſed with the weyght of GODS anger, and

Bernard vpon the Paſſion.

Bernard.

and our sinnes, doeth on everie side powre foorth the liquor of blood. When Abraham would haue offered his sonne for a sacrifice, the LORD said, *Now I know of a truth that thou loveſt mee*: Doe thou likewise acknowledge the infinite loue of the eternall Father, in that hee would *deliver his onlie begotten Sonne to death for vs*: *Hee loved vs when wee were his enemies*: And can Hee forget vs when we are reconciled vnto Him by the death of His Son? Can Hee forget the precious blood of His Sonne, when as hee telleth the teares and the steps of the godlie? Can CHRIST in His lyfe forget those, for whom Hee was willing to vndergoe death? Can Hee in the tyme of His glorie forget those, for whom Hee suffered so great torments? Consider thou faythfull soule, the manifolde fruits of the LORDS passion CHRIST powred foorth for vs a bloodie swear, that in the agonie of death, a colde sweat might not oppresse vs. It was his pleasure to wrastle with

Gen. 22.12

John 3.16

Rom. 5.10

Psal. 56.8

Luther.

death, that wee might not faint in the agonie of death. It was His will to ſuffer moſt grievous anxietie and ſorrow even vnto death, that Hee might make vs partakers of everlaſting joye in the Heavens. Hee would bee betrayed with a kiſſe, which is a ſigne of friendſhip and good will, that Hee might blot out the ſinne by the which Satan betrayed our firſt parents vnder the colour of friendſhip. Hee would bee apprehended and bound by the Iewes, that hee might ſet vs at libertie which were bound in the chayne of our ſinnes, and ſubject to bee caſt into everlaſting damnation. Hee would begin his paſſion in the garden, that hee might purge away ſinne which tooke its beginning in the garden of paradiſe. Hee would bee comforted by an Angell, that Hee might make vs Angels fellows in the Heavens. He was forſaken of his owne Diſciples, that Hee might glew vnto Himſelfe vs, who had moſt ſhamefullie revolted from GOD. Before the Councell Hee

was

was accuſed by falſe witneſſes, that Satan might not accuſe vs by the law of GOD. Hee was condemned on earth, that wee might bee abſolved in Heaven. Hee that committed no ſinne, was ſpeachleſſe, that wee might not in the day of Iudgement be ſtrucken dumbe, by reaſon of our ſinnes. Hee was willing to bee buffetted, that we might bee fred from the ſting of conſcienee, and buffettings of Satan: Hee ſuffered Himſelfe to bee mocked, that we might iuſult over Satan the inſulter: His face was covered, that Hee might remoue from vs the vaile of ſinne, by which wee were hindred that wee could not beholde the face of God, as being involved in damnable ignorance: Hee would bee diſrobed, that Hee might reſtore vnto vs the robe of innocencie, which wee had loſt by ſinne: Hee was pricked with thornes, that Hee might cure the compunctions of our hearts: Hee vnderwent the burden of the croſſe, that Hee might take from vs the burden of everlaſting puniſhment:

Matt. 27. 46 *Hee cryed out, that hee was for-*

ſaken of GOD, that Hee might purchaſe for vs an everlaſting habitation with GOD: Hee thirſted on the croſſe, that hee might merit for vs the dew of GODS grace, and free vs from everlaſting thirſt: Hee would bee ſcorched in the fire of GODS anger, that hee might free vs from the fire of hell. Hee ſtood as guiltie, that Hee might abſolue vs. Hee was condemned, that wee might bee delivered from condemnation. Hee was ſcourged by the hands of the vnrigteous, that hee might free vs from the ſcourges of the devill: Hee cryed out for griefe, that Hee might preſerue vs from everlaſting exclamation: Hee powred foorth teares, that hee might wipe away teares from our eyes. Hee died, that wee might liue. Hee felt the pains of hell, that wee might never feele them. He was humbled, that ſo Hee might cure our ſinfull tumour. Hee was crowned with thornes, that He might merit for vs a Celeſtiall crowne. Hee ſuffered of all, that hee might ſaue all. His eyes were darkened in death, that wee

might line in the light of Celestiall glorie. Hee suffered ignominie and reproaches, that we might heare the Angels sing chearfullie in heaven. Despaire not then, O faithfull soule: An infinite good was offended by thy sinnes, and an infinite pryce is payed for them. Thou shouldest haue beene condemned for thy sins: But the Sonne of GOD tooke vpon him the sinnes of the whole world, and was condemned for them. Thou deservedst to bee punished for thy sins: But God hath punished them alreadie in his Sonne. The wounds of thy sinnes are great: But the Balsame of CHRISTS blood is more precious, and of vertue to cure them. Moses pronounceth thee
Deut. 27.26 cursed, because thou hast not kept all that was wrote in the booke of the law: But CHRIST was made the curse for thee. In the court of heaven there is an hand-writing against thee: But CHRIST hath can-
Col. 2.14 celled that with his blood. Let thy passion therefore, O CHRIST, bee my last refuge.

Medit

Of the certayntie of our Salvation.

My hope shall never be confounded,
Because my hope on Christ is grounded.

WHy art thou troubled, O my soule, and why doest thou still doubt of the mercie of GOD? Remember thy Creatour: Who created thee without thee? *Who formed thy bodie in secret in the lower parts of the earth?* Who tooke care of thee when thou wast not? will not hee haue care of thee, now hee hath made thee after his owne image? I am the creature of GOD, to the Creatour doe I convert my selfe: though my nature bee infected by the devill, though it bee wounded by thieues, that is, by my sinnes, yet my Creatour liveth: Hee which made mee, can also renewe me: Hee which created mee without anie evill, can take all evill from mee, whatsoever hath entred into mee, by the suggestion of the devill, by *Adams* prevarica-

Psal. 138. 15

Luke 10. 30

tion, by my own action, yea, though it hath over-runne my whole substance. Therefore my Creatour can reforme me; if so be that it standeth with his good pleasure, & will. And certaynlie he will: for who ever hated his owne workmanship? Are we not before him lyk clay in the hands of the potter? If hee had hated mee, certaynlie he wold never haue created me, when I was nothing. *He is the Saviour of all men; but especiallie of them that beleiue.* He created me wonderfullie: but he redeemed me more wonderfullie. It never appeared more playnlie, that he loved vs, than in his wounds & passion. Surelie hee is truelie beloved, for whose sake the onlie begotten Son of God is sent from the bosome of his Father. If thou didst not desire my salvation, Lord Iesus, why didst thou descend from heaven? But thou didst descend vpon earth, to die vpon the crosse. GOD, to redeeme a servant, *spared not his own Sonne.* Therefore assuredlie, God loveth Man with wonderfull loue; seeing that he hath deliuered

1 Tim. 3. 16

Bernard.

Clem. Alex.

Rom. 8. 32

delivered vp His Sonne to bee afflicted, slayne, and crucified for the redemption of Man. Verie deare, and verie great was the pryce of our redemption. Therfore, great and deare is the mercie of our Redeemer. It might seeme to some, that God loveth his adopted sonnes as dearlie as his onlie begotten Sonne: For that on which wee bestow anie thing, is dearer than that which we bestow: That he might make vs his adopted sonnes, hee spared not his naturall & coessentiall Sonne: It is no wonder then if hee hath prepared for vs mansions in his Heavenlie house, seeing that hee hath given vs his owne Sonne, in whom is the fulnesse of the divinitie. Certainlie, where there is the fulnesse of divinitie, there is also the fulnesse of lyfe and glorie everlasting: But if hee in Christ hath given vnto vs the fulnesse of lyfe everlasting, how shall he denye vnto vs a little particle thereof? Assuredlie our heavenlie Father loveth vs his adopted sonnes, with exceeding great loue, seeing hee hath delyvered vp his onlie begotten Sonne

1 Pet. 1, 18

Iohn 1 4, 3

for vs. Assuredlie, the Sonne embraceth vs with exceeding great loue, seeing that hee hath delivered vp himselfe for vs. To make vs rich, he endured extreame povertie: for
Mat. 8.20. Hee *had not where to laye His head.* To make vs the sonnes of GOD, he is made man: neyther doeth he neglect vs now, having finished the worke of our redemption, but
Rom. 8.34 *still intercedeth for vs*, sitting at the right hand of the divyne Majestie. What thing is there necessarie for my salvation, which hee shall not obtaine, seeing that hee hath bestowed himselfe to merit salvation for mee? What will the Father denye vnto his Sonne, who *became obedient vnto Him vnto death, even*
Phil. 2.8. *the death of the Crosse*? What will the Father denye vnto his Sonne, seeing that long agoe hee hath accepted the pryce of our redemption payde by him? Let my sinnes accuse me, yet in this my Mediatour doe I trust: Hee which excuseth me, is greater than hee that accuseth me: Let my weaknesse affright mee, yet in his strength will I glorie: Let Satan acc

tan accuſe mee, if my Mediatour excuſe mee: Let heaven and earth accuſe mee, and my iniquities proue mee guiltie; it is ſufficient for mee that the Creatour of heaven and earth, & righteouſneſſe it ſelfe doeth intercede for mee. The ſufficiencie of my merite, is to know, that my merite is not ſufficient: It ſhall bee ſufficient for me to haue him propitious, agaynſt whom onelie I haue ſinned: Whatſoever hee hath decreed not to impute, ſhall bee as if it had not beene: Neyther doeth it trouble me, that my ſinnes are both grievous and divers, and often repeated: For if I were not burdened with ſinnes, what neede I deſire his righteouſneſſe? If I had no diſeaſe, what neede I implore the helpe of the Phyſician? He is the Phyſician, hee is the Saviour, hee is righteouſneſſe it ſelfe: hee cannot denye himſelfe: I am ſicke, I am condemned, I am a ſinner, I cannot deny my ſelfe. Haue mercie on mee, O thou my Phyſician, my Saviour, & my righteouſneſſe! Amen.

Bernard.

Auguſtine Med. 9. 12. Mat. 8 21. 1 Cor. 1. 30.

That GOD alone is to bee loved.

By loue cleaue fast to GOD alone:
For nought on earth deserues thy loue.

An-selm. RAise vp thy selfe, O faythfull soule, and loue that chiefe good in whom are all goods, without whō ther is no other true good. No creature can satisfie our desire, because no creature is perfectlie good, but onelie good by participation. Some current of good doeth descend vpon the creature from the Creatour, but the fountaine is still in GOD: Why therefore should we forsake the fountaine, and follow the current? All good in the creatures, is but the image of that perfect good which is in GOD, yea, which is GOD: Why therefore, should wee lay holde on the image, and let goe the thing it selfe? Gen. 8.9 *Noah's Doue could not finde on the moueable waters, where her foote might rest:* Even so our soule amongst all sublunarie things cannot finde out which

can fullie satisfie her desire, by reason of their inconstancie and frailtie. Doeth not he wrong himselfe which loveth anie thing vnworthie of his loue? Now the soule of man is more noble than all the creatures, because it was redeemed by the passion and death of GOD: Why therefore should it loue the creatures? Is it not contrarie to that majestie vnto which God hath exalted the Saincts? Whatsoever wee loue, wee loue eyther for power, or wisedome, or beautie: And what is more powerfull than GOD? What is more wise than GOD? What is more beautifull than GOD? All the power of earthlie kingdomes is from him, and vnder him: All the wisedome of men compared with the wisedome of GOD, is fooliſhnesse: All the beautie of the creatures compared with the beautie of GOD, is deformitie. If some powerfull king should treat by messengers with a virgine of meane ranke and condition concerning marriage: should shee not doe fooliſhlie in neglecting the king, and setling her affection vpon the mes-

fengers the kings servants? So God by the beautie of all the creatures, desires to call vs vnto him, and invite vs to loue him: why therefore should our soule, which CHRIST would haue to bee his spouse, cleaue vnto the creatures, the messengers of this spirituall marriage? The creatures themselues crye, Why doe ye cleaue vnto vs? Why doe yee place the ende of your desire in vs? Wee cannot satiate your appetite: Come yee rather to the Creatour of vs both. From the creatures wee can expect no reciprocall loue. The creatures did not begin first to loue vs: But GOD, who is loue it selfe, cannot but loue those that loue him: Yea, hee prevents our desires and our loue, by loving vs first: How greatlie then is GOD to bee loved, who in the first place hath loved vs so greatlie! Hee loved vs when as yet wee were not: For it was the loue of GOD that wee came into this world. *Hee loved vs, when wee were His enemies:* For it was His mercie, & his loue, that hee sent his Sonne to bee our redeemer. Hee loved vs

1 Ioh 4. 46

Rom. 5. 10

ved vs when wee were fallen into sinne: For it is his loue that he doeth not presentlie deliver vs to death in our sinnes, but still expects our conversion. It is his loue that beyond our merites, yea, contrarie to our merites, hee translateth vs to the Celestiall palaces. Without the loue of GOD thou canst never come to the saving knowledge of GOD: without the loue of GOD all knowledge is vnprofitable, yea, hurtfull: wherfore loue exceedeth the knowledge of all mysteries, becanse this may bee in the devils, but that cannot be but in the godlie. Why is the devill most vnhappie? Becausse hee cannot loue the chiefest good. Contrarie wise, why is GOD most happie and blessed? becausse hee loveth all things, becausse hee is delighted in all his workes. Why is not our loue of GOD perfect in this lyfe? Becausse the measure of our loue is according to the measure of our knowledge. *Now in this lyfe wee know but in part, and in a glasse:* In the lyfe to come wee shall bee perfectlie blessed, becausse wee shall perfectlie

8

Wisd. 1.14.

1 Cor 13.12.

loue GOD: Wee shall perfectlie loue GOD, because we shal perfectlie know him. No man can hope to haue the perfect loue of GOD in the world to come, which beginneth not to loue GOD in this world. The kingdome of GOD must begin in the heart of man in this lyfe, or else it cannot bee consummated in the lyfe to come. Without the loue of GOD there is no desire of eternall lyfe: How then can anie one be partaker of the chiefest good, which loveth not, which seeketh not, which desireth not? Such as thy loue is, such art thou; because thy loue transformeth thee into it selfe. Loue is the chiefest couple, because the lover & the thing loved become one. What hath conjoyned the most just GOD and wretched sinners? What hath conjoyned them being infinitelie distant one from the other? Infinite loue. And yet that the infinite justice of GOD might not be weakned, the infinite pryce of CHRIST interceded. Againe, what hath conjoyned together GOD the Creatour and the faythfull soule created,

Savanar,

things

things infinitelie distant? Loue. In the lyfe which is eternall, wee shall bee joyned to GOD in the chiefest degree. Why? Because wee shall loue him in the chiefest degree. Loue uniteth and transformeth: If thou lovest carnall things, thou art carnal. If thou lovest the world, thou shalt become worldlie: *But flesh and blood cannot enter into the kingdome of GOD.* If thou lovest GOD and Celestiall things, thou shalt become Celestiall. The loue of GOD is the chariot of Elias ascending vp into Heaven. The loue of GOD is the joye of the mynde, the paradise of the soule, it excludeth the world, it overcommeth the devill, it shutteth hell, it openeth Heaven. The loue of GOD is that seale by which GOD sealeth the elect and believers: GOD at the last judgement will acknowledge none to bee his, but those that are sealed with this seale. For fayth it selfe, the onlie instrument of our justification and salvation, is not true, vnlesse it doe demonstrate it selfe by loue. There is no true fayth, vnlesse there bee a firme confidence; and

1 Cor. 15.50

Kempis.

Rev. 7.3

there is no confidence without the loue of GOD. That benefite is not acknowledged, for which wee doe not giue thankes; and wee doe not giue thankes to him whom wee doe not loue. If therefore thy fayth be true, it will acknowledge the benefite of our redemption wrought by CHRIST; it will acknowledge and giue thankes; it will giue thankes, and loue. The loue of GOD is the lyfe and reſt of the ſoule: When the ſoule departeth from the bodie by death, then the lyfe of the bodie departeth: When GOD departeth out of the ſoule, by reaſon of ſinnes, then the lyfe of the ſoule departeth. Agayne, GOD *dwelleth in our hearts by fayth*: GOD dwelleth in the ſoule by loue, becauſe *the loue of GOD is diffuſed in the hearts of the elect by the holie Spirit*: There is no tranquillitie to the ſoule, without the loue of GOD: The world and Satan doe much diſquiet it: But GOD is the chiefe reſt of the ſoule. There is no peace of conſcience, but to thoſe that are juſtified by fayth: there is no true loue of GOD, but in them that

Eph. 3. 17.

Rom. 5. 5.

hau

haue a filiall confidence in GOD: Therefore let the loue of our selues, the loue of the world, the loue of the creatures, die in vs, that the loue of GOD may liue in vs: Which GOD begin in vs in this world, and perfect in the world to come.

Meditat. X.
Of our reconciliation with GOD.

Feare not, my soule, bee not dismayd:
For Iesus Christ thy debts hath payde.

Christ truelie tooke our infirmities, and bare our griefes and sicknesses. Isa. 53.4 Mat. 8 17.
O Lord Iesus! That which in vs merited eternall punishment, thou tookest vpon thy selfe: That burden which would haue pressed vs down into hell, thou hast vndergone: *Thou wast wounded for our iniquities, thou wast broken for our sinnes.* By the blewnesse of thy wounds are wee healed. *The LORD hath laide vpon thee the iniquities of vs all.* Surelie wonderfull indeede is this charge. Thou Isa. 53.5 6

Thou takeſt our ſinnes vpon thy ſelfe, and beſtoweſt thy righteouſneſſe vpon vs: Death due vnto vs thou vndergoeſt thy ſelfe, and conferreſt lyfe vpon vs: I cannot therefore by anie meanes doubt of thy grace, or deſpaire by reaſon of my ſinnes. The worſt thing that was in vs, thou tookeſt vpon thy ſelfe: How then canſt thou deſpiſe that which is the beſt in vs, & thine own worke, to wit, our ſoule and bodie? *Thou wilt not leaue my ſoule in hell, neyther wilt thou ſuffer thy holie one to ſee corruption:* For hee is truelie ſanctified whoſe ſinnes are aboliſhed and taken away. *Bleſſed is the man whoſe iniquities are forgiuen, and to whom the LORD imputeth not his ſinnes:* How can GOD impute our ſinnes to vs, when hee hath alreadie imputed them to another? *For the wickedneſſe of his people hee hath ſmitten his beſt-beloued Sonne:* By the knowledge of him therefore hee ſhall juſtifie manie, and ſhall beare their iniquities. How ſhall hee juſtifie thoſe that are his? Heare and attende, O my ſoule: Hee ſhall ſaue them

Pſal. 16.10

Pſal. 32, 1

Iſai 53. 8

them by the knowledge of him, that is, by the saving acknowledgement and firme apprehension by fayth of the mercie and grace of GOD in CHIRST. *This is lyfe eternall, to know and acknowledge thee the onlie true God, & Iesus Christ whom thou hast sent*: And therefore *if thou shalt confesse with thy mouth the Lord Iesus, and beleeue in thy heart that God rased him from the dead, thou shalt bee saued.* Fayth apprehendeth Christs satisfaction: Hee bare the iniquities of those that are his, hee suffered for the sinnes of manie, hee interceded for the transgressours: For hee should haue had verie few just, vnlesse in mercie he had receaved sinners. Thou sholdst haue had few just, O IESVS, vnlesse thou hadst remitted the sinnes of the vnjust. How then shall Christ judge according to severitie, the sinnes of the penitent, which hee hath taken vpon himselfe? How shall hee condemne him that is guiltie of sinne, seeing that hee himselfe was *made sinne for vs?* Will hee condemne those, whom hee calleth his friends? Will he condemne those, for whom

Iohn 17.8

Rom. 10.9

2 Cor. 5.21

Iohn 15.14

hee

hee hath intreated? Will hee condemne those, for whom hee died? Lift vp thy selfe therefore, O my soule, and forget thy sinnes, for the LORD hath forgotten them. Whom doest thou feare as the punisher of thy sinnes, but the LORD, who himselfe made satisfaction for thy sinnes? If anie other had payed the pryce of my redemption, I might haue doubted, whether the iust Iudge would accept of that satisfaction: If a man or an Angell had satisfied for my sinnes, yet still there might bee a doubt, whether the pryce of redemption were sufficient: But now there is no place for doubt. How can it bee that hee will not accept of that pryce which hee hath payed himselfe? How can that choose but bee sufficient, which is from GOD himselfe? *Why art thou troubled, O my soule? All the wayes of GOD are mercie and trueth: Iust is the LORD, and just are his judgements: Why art thou troubled, O my soule?* Let the mercie of GOD raise thee vp, let the justice of God also raise thee vp. For if GOD bee just, for one of-

Ezec. 18,22

Psal. 42. 5
Psal. 25.10
Psal. 119. 137
Psal. 42.5

fence hee will not exact double satisfaction. For our sinnes hee hath smitten his Sonne: How then can hee smite vs his servants for them? How can hee punish our sinnes in vs, which hee hath alreadie punished in his Sonne? *The trueth of the LORD endureth for ever: As I live, sayth the LORD, I will not the death of a sinner, but rather that hee turne from his wickednesse, and live. Come vnto me, all ye that labour, and are heavie laden, and I will refresh you,* sayth our Saviour. Shall wee make GOD a liar, and labour by the weyght of our sinnes to beare downe his mercie? To make GOD a liar, and to denye his mercie, is a greater sinne than all the sinnes of the whole world: & therefore Iudas sinned more in despairing, than the Iewes in crucifying CHRIST. *But rather where sin hath abounded, there also grace hath abounded much more*, and overweyghed our sinnes, by infinite degrees. For sinnes are but the sinnes of men; but grace is the grace of GOD: Sinnes are temporall; but the grace of our Lord is from eternitie to eternitie. Satisfaction

Psal. 117. 2
Ezek. 33. 11
Matt. 11. 28
Augustine.
Rom. 5. 20

faction hath beene made for our sinnes, and the grace of GOD is repaired by the death of CHRIST, and is established for ever: vnto which I betake my selfe as a devout supplicant.

Meditat. XI.

Of the satisfaction made for our sinnes.

The death of CHRIST is lyfe to thee,
If thou a Christian truelie bee.

Matt. 11. 28 COme vnto mee, *all yee that labour, and are heavie laden, and I will refresh you:* they are the wordes of our Saviour. It is true indeede, Lord Iesus, I am burdened overmuch, and I sigh vnder the weyght of my sinne: But I make haste vnto thee the fountayne of living water. Come vnto mee, Lord Iesus, that so I may come vnto thee: I come vnto thee, Lord, because thou first camest vnto mee: I come vnto thee, Lord, Iesus, and with anxietie I desire thee, for I finde no goodnesse in my

selfe

ſelfe. But if I found anie goodneſſe in my ſelfe, I ſhould not with ſuch anxietie deſire thee, True, Lord Ieſus! *I labour, and am heavie laden*; neither can I compare myſelf with anie of the Saynets, or penitent ſinners, vnleſſe it bee with the thiefe vpon the croſſe. Lord haue mercie vpon mee, thou which hadſt mercie on the thiefe vpon the croſſe. I haue liued wickedlie, I haue lived in ſinne, but I deſire to die the death of the holie and righteous: But holineſſe and righteouſneſſe are farre from my heart: Therefore to thy holineſſe and righteouſneſſe doe I flee. Let thy ſoule, Lord Ieſus, ſuccour mee, let it ſuccour mee, ſeeing that thou layedſt it downe for a pryce of redemption for manie! Let thy moſt ſacred bodie which was afflicted with rods, ſpittings, buffettings, and thorns, and faſtened to the croſſe for mee, let that ſuccour mee! Let thy ſacred and holie blood, O Ieſus, let that blood ſuccour mee, which ranne out of thy ſide at thy death and paſſion, which *cleanſeth vs from all our ſinnes*! Let thy moſt holie divinitie ſuccour mee, thy

Matt. 20, 19

Iohn 19.34 1 Iohn 1. 9 Iren.

divinitie which vphelde thy humanitie at thy passion, which also resting, and not showing it selfe, the great mysterie of our redemption was finished, which added infinite strength and weyght vnto thy pas-

Acts 20 28 sion: *Insomuch, that GOD by his owne blood hath purchased vnto himselfe vile miserable man.* Let thy wounds succour mee, in which all my cure consisteth! Let thy most holie passion succour mee. Let thy merite succour mee, as being mylast refuge, and a remedie agaynst my sinnes! For in that thou sufferedst, thou sufferedst for mee: Therefore in that thou meritedst, thou meritedst for mee, and for myne vnworthinesse:

Rom. 5. 8 Therefore, *God commendeth his love towards vs*, and proveth it by a testimonie surpassing the vnderstanding

10 of all men, yea, of the Angels themselues, in that *Christ died for vs, when as yet wee were sinners and the enemies of God.* Who can choose but admire this? Who can choose but bee astonished at it? The Sonne of God intreated by no man, yea, hated of all men, in great mercie intreated for vs, who were sinners, and his en-

mies, Neyther intreated hee onlie, but also satisfied GODS justice for vs, by his most poore nativitie, by his most holie lyfe, by his most bitter passion, by his most cruell death. O Lord Iesus! Thou that intreatedst for mee, sufferedst for mee, and diedst for mee, before I could desire thy merit and passion, or moue thee by my prayers to pay the ransome for mee, how canst thou cast mee away from thy face? How canst thou denye vnto mee the fruit of thy most holie passion, when as now *out of the deeps I crye vnto thee*, and beg the fruit of thy merit with teares and sighs? I was an enemie by nature when thou diedst for mee: but I am made by grace thy friend, thy brother, & thy sonne. Thou heardst an enemie before hee prayed vnto thee, and how canst thou despise thy friend which commeth vnto thee with prayers and teares? *Thou wilt not cast out him that commeth vnto thee*, because thy word is trueth. Thou hast spoken vnto vs in spirit and trueth, and wee haue receaved from thee *the words of eternall lyfe*. Attend

Psal. 130.1

Iohn 6.37

and

and raise vp thy selfe, O my soule! Before, wee were sinners by nature, but now wee are just by grace: Before, wee were enemies; but now wee are friends, and kinsfolks: Before, our helpe was in the death of Christ; but now, it is in Christ his lyfe: Before, wee were dead in sinne; but now, we are quickned in Christ. Oh the exceeding *loue of God, wherewith hee loued vs!* Oh the superabundant riches of his grace, whereby he hath in Heaven provided a place for vs! Oh *the tender mercie of our God, whereby the day-spring from on high hath visited vs!* But if the death of Christ hath brought vnto vs righteousnesse and lyfe, what shall his lyfe doe? If our Saviour dying payd the pryce vnto his Father, what shall hee doe now being aliue and interceding for vs? For Christ liveth and dwelleth in our heart, if the remembrance of his most holie merite liue and flowrish in it. Draw mee, Lord Iesus, that I may possesse in the trueth of the thing, that which here I expect by the firmenesse of hope! Let thy servant, I pray thee, be with thee,

Ephes 2. 4.

Luke 1. 78

thee, and let him *beholde the glorie which the Father hath giuen to thee*, and let him inhabite the *mansion which thou hast prepared in thy Fathers house! Blessed are they that dwell in thy house, O Lord! They shall prayse thee for ever and ever.*

Iohn 17.24
Iohn 14.2
Psal. 84.4

Meditat. XII.

Of the nature and properties of true fayth.

Fayth is not fayth, or if it bee,
Fayth is but dead, wants charitie.

O Thou beloved soule, consider the power of faith, & giue thanks vnto GOD, who is the onlie giver thereof. It is fayth alone that doeth in such maner ingraft vs into Christ, that as vine-branches doe drawe their sappe from the vyne, so wee also from him to draw lyfe, righteousnesse, and salvation. *Adam* fell from the grace of God, and lost the divine image by his incredulitie: but we are againe receaved to grace, and the image of GOD beginneth

Iohn 15.4

to be renewed in vs by faith. By faith Christ becommeth ours, and dwelleth in vs: And where Christ is, there is the grace of GOD: And where the grace of GOD is, there is the inheritance of eternall lyfe. By *fayth Abel offered vnto God a greater sacrifice than Cain*: So by fayth we offer vnto GOD *spirituall sacrifices, that is, the fruit of our lips. By fayth Enoch was translated*: So fayth taketh vs from the societie of men, and maketh vs *haue our conversation in heaven*, yea, whiles wee are heere vpon earth. Christ even now dwelleth in vs: wee haue alreadie eternall lyfe in vs, but it is hid. *By fayth Noah prepared the Arke*: So wee by fayth doe enter into the Church, in which our soules are preserved, while all other perish in the vast sea of this world. *By fayth Abraham left the Idolatrous land*: So by faith we go out of this world, leaving our parents, brethren, kinsfolks, and cleaue vnto Christ, who calleth vs by his word. *By fayth Abraham went into a strange countrey, in expectation of the promised land*: So wee by fayth doe looke for

Ephes 2.8

Heb. 11. 4

Heb. 13.15

Heb. 11,5

Philip 3.20

Heb. 11.7

8

9

the Celestiall *Ierusalem*, which God hath *prepared in the heavens*. We are *strangers* and pilgrims in this world, and travell by fayth vnto a Celestiall countrey. *By fayth Sarah conceaued her sonne Isaac in her olde age*: So we being spirituallie dead, haue receaved by fayth strength to conceaue Christ spirituallie. For as Christ was once conceaved in the sanctified wombe of the virgine *Marie*: so in the faythfull soule, which hath kept it selfe pure from the contagion of the world, hee is everie day spirituallie borne. *By fayth Abraham offered vp Isaac*: So also wee by fayth doe spirituallie mortifie and sacrifice our owne will, which is the beloved sonne of our soule: For *hee which will follow Christ, must denye himselfe*, that is, renounce his owne will, his own honour, and the loue of himselfe. *By fayth Isaac blessed Iacob*: So wee by fayth are made partakers of all divine benedictions: For *in the seede of Abraham*, that is, *in Christ, all nations shall bee blessed. By fayth Ioseph propheſied of the Israelites going out of Ægypt, and gaue commandement concerning*

Reuel 21.2 Psal. 39

Heb. 11.11

17

Matt. 16.24

Heb. 11.20

Gen. 22.18 Heb. 11. 22

earning his bones: So wee by fayth expect an egresse out of the spirituall Ægypt of this world, and a blessed resurrection of the bodie. *By fayth* 23 *Moses was preserved for three monthe.* So fayth hideth vs from the tyrannie of Satan, vntill at length we be brought into Gods royall palace, and bee adopted spirituall kings. *By fayth Moses* 24 *chose rather to suffer affliction with the people of God*, than to liue in the glorie of Ægypt: So fayth begetteth in vs the contempt of glorie, honor, riches, & the pleasurs of this world, and excites in vs the desire of the kingdome of Heaven. By fayth wee chooſe rather the ignominie of CHRIST, than the treasures of this 27. world. *By fayth Moses left Ægypt, and feared not the kings anger*: So fayth doeth animate and confirme vs, that wee are not terrified by the threats of the tyrants of this world, but rather obey the call of GOD, with a cowragious and constant 28 mynde. *By fayth Israell celebrated the Passeover*: So also wee by fayth doe celebrate a Passeover. Christ was sacrificed for our Paschall lambe,

whose

whose *flesh is meat indeede*, and whose *blood is drinke indeede*. *By fayth the Israelites passed through the red sea*: So wee by fayth doe passe through the sea of this world. By fayth *the walls of Iericho fell*: So wee by fayth destroy all the munitions of Satan. *By fayth Rahab was saved*: So in the vniversall destruction of this world, by fayth wee shall bee saved from destruction. *By fayth* the Fathers *overcame kingdomes, stopt the mouths of lyons, and quenched the force of fire*: So wee by fayth destroy the kingdome of Satan, escape the treacheries and rage of the infernall lyon, & are delivered from the scorching of hell fire.

Heb. 11.29

Iosh. 6.20

Heb. 11.31

33

But fayth is not an naked opinion, and profession, but a true and liuelie apprehension of Christ propounded to vs in the Gospel, a full perswasion of the grace of God, the confident rest of our soule, and peace which relyes onelie vpon the merite of Christ. This fayth is begotten of the seede of Gods word: For fayth and the spirit are one, and the word is the coach by which the holie Spirit

is brought vnto vs. The fruit doeth follow the nature of the seed: Faith is a divyne fruit: therefore the seed must bee divyne, and that is, *The word.* As in the creation light was made by the word of GOD; for GOD sayd, *Let there bee light, and there was light:* So the light of fayth ariseth from the light of the word of GOD: *In thy light shall wee see light*, sayth the Psalmist. Seeing fayth doeth joyne vs vnto Christ, seeing it maketh vs one with him, therefore it is the mother of all vertues in vs. Where there is fayth, there is Christ; where Christ is, there is an holie lyfe; to wit, true humilitie, true gentleneſſe, true loue. Christ and the holie Spirit are not severed: where the holie Spirit is, there is true holineſſe: Therefore where there is not an holie lyfe, there is not the sanctifying Spirit, And where there is not the Spirit, neyther is there Christ; where there is not Christ, neyther is there faith. Whatsoever branch doeth not sucke its lyfe and nowrishment from the vyne, is not to bee judged a part of the

Gen. 1. 14

Pſal. 36. 9

John 15. 4

the vyne: So neyther are wee yet joyned to Christ by fayth, vnlesse we sucke our lyfe and nowrishment from him. Fayth is a kinde of spirituall light: For our hearts are enlightened by fayth: Therefore it spreadeth abroad the rayes of good workes: But where the rayes of spirituall lyfe are not, there is not yet the true light of fayth. Bad workes are the works of darknesse: But fayth is light: And *what communion is there betweene light and darknesse?* Bad workes are the seede of Satan. But faith is the seed of Christ: And *what communion is there betweene Christ and Satan?* By fayth our hearts are purified: But how can there bee anie inward puritie in the heart, when the wordes are impure, and the outward workes appeare impure? *Fayth is the victorie which overcommeth the world:* And how can there bee true fayth there, where the flesh overcommeth the Spirit, and leadeth it as it were captiue? By fayth wee haue Christ, and in Christ eternall lyfe: But no impenitent sinner that persevereth in his sinnes,

2 Cor. 6. 14

2 Cor. 6. 15

1 Iohn 5. 4

can bee partaker of eternall lyfe. How then can hee bee partaker of Christ? How can hee bee partaker of fayth? Kindle in vs, O Christ the light of true fayth, that by fayth wee may obtaine eternall salvation.

Meditat. XIII.

Of the spirituall wedlocke of Christ and the Soule.

Christ is by marriage knit to thee,
If thou to him by sanctitie.

I *Will betroth thee vnto mee for ever,* sayeth Christ vnto the faythfull soule: Christ therefore would be present *at the marriage* which was celebrated *in Cana of Galilee,* to show that hee came into the world to spirituall marriages. *Rejoyce in the Lord with gladnesse, and leape, thou faythfull soule, for joy in thy God, who hath cloathed thee with the garments of salvation, and compassed thee about with the robe of righteousnesse, like a spouse adorned with jewells and bracelets.* Rejoyce for the honour of the bridegroome: Rejoyce for the beautie of the bridegroome: Rejoyce for the loue of the bridegroome. His ho-

Hos. 2. 19

John 2. 1

Isai 61, 10

Augustine,

nour is the greateſt that can bee: For hee is true *God, bleſſed for ever*: How great then is the dignitie of this creature, I meane, the faythfull ſoule, ſeeing the Creatour himſelfe is willing to betroth her vnto himſelfe! His beautie is the greateſt that can bee: For hee is beautifull aboue the ſonnes of men; for they ſaw the glorie of him, *as the glorie of the onlie begotten of the Father: his face ſhyned lyke the ſunne, and his garments were white as ſnow, His lips were full of grace, and hee was crowned with glorie and honour.* How great then is his mercie, that hee beeing the chiefeſt beautie, doeth vouchſafe to chooſe the ſoule of man to bee his ſpouſe, whereas it is defiled with the ſtains of ſinne! On the bridegroomes part, there is the greateſt majeſtie: On the ſpouſes part, there is the greateſt infirmitie. On the brydegroomes part, there is the greateſt beautie: On the ſpouſes part, there is the greateſt deformitie. And yet farre greater is the loue of the bridegroome towards the ſpouſe, than of the ſpouſe

Rom 9. 5

Iohn 1. 14 Matt. 17. 2 Pſal. 45. 2 Pſal. 8. 5

towards the brydegroome, whose honour and whose beautie doeth so farre excell. Beholde, thou faythfull soule, beholde the infinite loue of the brydegroome! It was his loue that drew him downe from heaven into the earth: It was his loue that bound him to a pillar: It was his loue that fastened him to the crosse: It was his loue that enclosed him vp in the graue: It was his loue that he descended into hell. What could make him to doe all these thinges? Surelie, it was his loue towards his spouse. But our hearts are stonie, and heavier than lead, if the bond of so great loue cannot draw vs vnto GOD, whereas it hath drawne God vnto vs. *Naked* was his spouse, and being naked, could not bee admitted into the royall palace of the heavenlie King: And *hee hath cloathed her with the garments of righteousnesse and salvation*, whereas shee lay enwrapped and involved in the foule coat of her sinnes, and the most filthie rags of iniquitie: *Hee hath granted vnto her to be arrayed in fine linnen, cleane and white: the fine linnen is the righteousnesse*

An. Anselm.

Ezek. 16.22

Isa. 61.10

Rev. 19.8

righteousnesse of Saynts: That garment is the righteousnesse which was obtayned by the death and passion of the brydegroome himselfe. *Iacob* laboured *fourteene yeares to obtaine Rachell* to bee his wyfe: But Christ for thirtie foure years almost endured hunger, thirst, cold, povertie, ignominie, reproaches, bonds, whips, the bitternesse of gall, and death vpon the crosse, to purchase vnto himselfe the faythfull soule to bee his spouse. *Sampson* went downe and chose out of the Philistines, which were adjudged to destruction, a wife vnto himselfe: The Sonne of GOD came downe, and chose vnto himselfe a spouse out of men that were condemned, and subject to eternall death. The whole flocke of the spouse was at enmitie with the heavenlie Father, and hee, by his most bitter Passion hath reconciled it vnto his Father. The spouse was prostrate vpon the face of the earth, and *pollated in her owne blood*: But hee hath *washed her* with the water of baptisme, and cleansed her with a most holie laver: He hath

Gen. 29.18

Iudge. 14.1

Ezek. 16

cleanſed the blood of his ſpouſe with his owne blood: For *the blood of the*
1 Iohn 1.7 *Sonne of God doeth cleanſe vs from all our ſinnes.* The ſpouſe was deformed:
Ezek. 16.9 But hee hath *anoynted her with the oyle* of grace and mercie. The ſpouſe
16. was not honourablie apparelled, but he hath *put braceletes* and eare-rings vpon her; Hee hath adorned her with vertues, and diverſe gifts
Tertull. of the holie Spirit. The ſpouſe was verie poore, and had no pledge to giue vnto him: Therefore hath he left vnto her the pledge of his Spirit, and receaved from her the pledge of his fleſh, and hath carried it vp into heaven. The ſpouſe was hungrie:
Ezek. 16.19 But he hath giuen vnto her *fine flowre, and honey, and oyle to eat*: Hee doeth feede her with his fleſh and blood vnto eternall lyfe. The ſpouſe is diſobedient, and often breaketh her marriage faith, ſhee committeth fornication with the world, and with the devill, and yet the bridegroome out of his infinit loue, doeth receaue her agayne into favour, as often as ſhe returneth vnto him by true repentance. Acknowledge and confeſſe, thou faythfull ſoule, theſe ſo

manie and ſo great arguments of his infinite loue. Loue, thou faythfull ſoule, the loue of him that for loue of thee deſcended into the wombe of the virgine: Wee muſt loue him that delivered vp himſelfe for vs, ſo much more than our ſelues, by how much hee is greater than vs: Let vs make our whole lyfe conformable vnto him, who for the loue of vs, made himſelfe wholly conformable vnto vs. He is juſtlie to be accounted moſt vnthankfull, who loveth not againe him of whō he was firſt beloved. Howgreatlie therfore ought we to loue him, who for the loue of vs, did as it were forget his owne majeſtie! Happie ſoule, which by the bond of this ſpirituall marriage is joyned vnto Chriſt! Shee doeth ſafelie and confidentlie apply vnto her ſelfe all the benefites of Chriſt: even as in another caſe, by wedlocke the wyfe doeth ſhyne glorious by the reflextion of the husbands rays vpon her. Now by fayth alone are wee made partakers of this bleſſed and ſpirituall marriage, as it is written, *I will betroth thee vnto mee in*

Auguſtine.

Anſelme

Hoſea 2, 19.

fayth: Fayth doeth ingraft vs into Christ, as a branch into the spirituall vyne, that wee may sucke our lyfe and nowrishment from him. And as they which are joyned in marriage, *are no more two, but one flesh*: So they which by fayth are joyned vnto the Lord, become one spirit with him, becauſe *CHRIST by fayth dwelleth in our hearts*: And this *fayth* if it bee true, it *worketh by loue*. As in the olde Teſtament the Prieſts were compelled to *marie virgins*: So the Celeſtiall Prieſt doeth ſpiritually couple vnto himſelfe ſuch a virgine as doeth keepe her ſelfe pure and vndefiled from the embracements of the devill, the world, and her owne fleſh. Vouchſafe, O Chriſt, at length to admite vs vnto the *marriage of the Lambe*. Amen.

John 15. 5
Matt. 19. 6
1 Cor. 6. 17
Epheſ 3. 17
Gal. 5. 6
Lev. 21. 13
Rev. 19. 7

Meditat. XIV.

Of the myſterie of Chriſts incarnation.

Admire, my ſoule, the myſterie
Of Ieſus Chriſts nativitie.

LEt vs withdrawe our myndes a while from theſe temporall

things, and let vs contemplate the mysterie of the Lords nativitie. The Sonne of GOD came downe from heaven vnto vs, that *wee might obtayne the adoption of sonnes*. GOD is made man, that man may bee made partaker of divyne grace and nature. About the evening of this world would Christ bee borne; to show that the benefites of his incarnation concerne not this lyfe, but that which is everlasting. In the tyme of *Augustus* the peacemaker would hee bee borne; because hee made peace betweene GOD and man. In the tyme of Israels servitude would hee bee borne; because hee is the redeemer and deliverer of his people. Vnder the reygne of a forreygne king would hee bee borne; because his *kingdome was not of this world*. Hee is borne of a virgine, to signifie that hee is not conceaved or borne, but in the hearts of those that are spirituall virgines, that is, whose mindes adhere not vnto the world and the devill, but vnto GOD in one spirit. His birth was pure and holie, to sanctifie our impure and polluted nativitie.

Gal. 4. 5.

1 Pet. 1. 20.

Luke 2. 1

Iohn 18 36

nativitie. Hee is borne of a virgine betrothed to an husband, to honour matrimonie, which was GODS institution. Hee is borne in the darkenesse of the night; becauſe hee was the true light which illuminateth the darknesse of the world. Hee is *layde in a manger*, becauſe hee is the true foode of our ſoules. Hee is borne betwixt an oxe and an aſſe, that men which were become lyke vnto the beaſts, might bee reſtored to their former dignitie. Hee is *borne in Bethlehem*, that is, in the houſe of bread, becauſe hee brought with him moſt plentifull foode of divyne benefites. Hee is the firſt and onlie begotten of his mother vpon earth, becauſe hee was according to his divyne nature the firſt and onlie begotten of his Father in heaven. Hee is borne *poore* and needie, to purchaſe for vs Celeſtiall riches. He is borne in a ſtable, to bring vs to his royall palace which is in heaven. From *heaven* is ſent the *meſſenger* of this ſo great a benefite, becauſe no man on earth vnderſtood the greatneſſe thereof: And further, it was meete that the meſſenger of

Luke 2.7

Matt. 2.1

2 Cor. 8.9.

Luke 2.9

Celeſtiall

Celestiall gifts should be Celestiall.
The *armies* of the *Angels rejoyce*, because wee are by the incarnation of the Sonne, made partakers of their happinesse. To the *shepheards* first is declared this so great a miracle, because the true shepheard of our souls came to bring backe the lost sheepe into the way. To the ignoble and those that were despised, is the matter of so great joye declared, because no man can partake thereof, vnlesse hee become vyle in his owne eyes. To them that *watch* over *their flockes* is his nativitie declared, because they onlie whose hearts doe watch vnto God, and not they that lye snorting in their sinnes, are made partakers of so great a gift. The *quire of heaven*, which was made sorrowfull for the sinne of our first father, doeth now *sing* and *rejoyce*. The brightnesse and glorie of that Lord and King appeareth now in the heavens, whose lowlinesse men despysed here on earth. The Angell sayeth vnto them, *Feare not*, because hee was borne, who would quite take away all cause of feare.

13 6 13 10.

Ioye

Ioye was declared from heaven, because the author and giver of ioye was borne. Ioy is commanded, because enmitie betweene GOD and man, the cause of all sorrow, is re-
14. moved. *Glorie in the highest is rendred vnto GOD*, which our first father, by his vnlawfull transgression of the commandement would haue taken away. True peace is obtained by his nativitie, because before, men were enemies vnto GOD; before, their owne conscience was their adversarie; before, they were at dissension
14. one with another. True *peace* is restored to the *earth*, because hee is overcome which helde vs captive.
15 *Let vs goe* with the *shepherds* to *Christs manger*, that is, to the Church, and in his *swadling cloathes*, that is, in the sacred scriptures, shall wee find the infant enwrapped. Let vs with *Marie*
19 the holie mother of our LORD, *keepe* the *words* of so great a mysterie, and let vs everie day recall them to our memorie. Let vs follow with our voyce the *Angels* which sing be-
13 fore vs, and let vs render vnto God due thankes for so great a benefite.

Let

Let vs rejoyce and bee glad with all the heavenlie armie. For if the Angels doe so greatlie rejoyce for our sake: How much more ought wee to rejoyce, seeing *vnto vs* hee is *borne* and *given?* If the Israelits did lift vp their voyces with jubilie when the arke of the covenant was brought vnto them, which was but a figure and shadow of the LORDS incarnation: How mueh more ought wee to rejoyce, vnto whom the LORD himselfe is come, and hath taken our flesh vpon him: If *Abraham rejoyced when* hee *saw the day* of the Lord, when the *Lord*, in an *humane shape* assumed for a tyme, appeared vnto him: What should wee doe now Christ hath coupled vnto himselfe our nature by an everlasting & inviolable covenant? Let vs admire here the infinite goodnesse of God, who himselfe would descend vnto vs, seeing that wee could not ascend vnto him. Let vs admire the infinite power of God, who of two things most distant, I meane the divyne & humane nature, could make one, so nearelie, that one and the same should

Isai 9. 6
2 Sam. 6. 15
Iohn 8. 56
Gen. 18. 2

shoulde bee GOD and man. Let vs admire the infinite wisedome of God, who could finde out meanes to worke our salvation, when men and Angels saw no meanes. An infinite good was offended; and an infinite satisfaction vvas required: Man had offended GOD; of man vvas satisfaction required: But by man neyther could an infinite satisfaction bee made; neyther could Gods Justice bee satisfied, vvithout an infinite pryce: Therefore GOD vvas made man, that both he vvhich had sinned, might satisfie; and hee vvhich vvas infinite, might pay an infinite pryce. Let vs admire this vvonderfull temper of Gods justice and mercie, vvhich no creature could finde, before God did manifest it, and none could fullie perceaue after it vvas made manifest. Let vs admire these things, and not curiouslie prie into them: Let vs desire to looke in, though vvee cannot conceiue all: Let vs rather confesse our ignorance, than denye GODS omnipotence.

An-
selm.

Medit.

Of the saving fruit of the Incarnation.

Christ was conceav'd in Virgins wombe,
That thou might'st sonne of God become.

I *Bring you tydinges of great joye,* Luke
sayeth the Angel at our Saviours 2. 10
nativitie: *Of great joye* indeede, that is, such as passeth mans vnderstanding. It was a verie great evill, that wee were held captiue vnder the wrath of God, vnder the power of the devill, and vnder eternall damnation: But it was yet greater, because men eyther knew it not, or else did neglect it. But now great joy is declared vnto vs, because hee that delivereth vs from all evills, is come into the world: Hee is come a Physician to the sicke, a Redeemer to the captiues, the way to the wanderers, lyfe to them that were dead, and salvation to them that were condemned. As *Moses* was *sent* from the Lord, to *deliver* the *people* of *Israel* from the *servitude* of *Egypt*: So Christ was sent from his Father, to redeeme all mankinde Hugo Exod 3. 10

from

from the devils slaverie. As the dou
after the drying vp of the waters o
Gen. 8. 11 the deluge, *brought an Olive branch* into the *arke of Noah*: So Chri
came into the world, to preach peace and the reconciliation of man with God. Therefore we haue cause to rejoyce, & conceaue great things of the mercie of GOD. Hee which
Rom. 5. 10 *loued vs so, being his enemies*, that he did vouchsafe to assume our nature to bee vnited to his divinitie, what will he denie vnto vs being joyned vnto him by participation of our
Eph. 5. 29 flesh? *Who ever hated his owne flesh*. How then can that chiefe and infinite mercie repell vs from him, being now made partakers of his nature? Who can in words expresse, or in thought conceaue the greatnesse of this mysterie? Heere is the greatest sublimitie, and the greatest humilitie; the greatest power, and the greatest infirmitie; the greatest majestie, and the greatest frailtie; What is higher than GOD, and lower than man? What is more powerfull than GOD, and weaker than man? What is more glorious

than

than God, and more frail than man? But that chiefe power found out a meanes to conjoyne these, seeing that the chiefe justice did necessarilie require such a conjunction. Who also can conceaue the greatnesse of this mysterie? An equivalent and infinite price was required for the sinne of man, because man had turned himselfe away from the infinite good, which is God. But what could be equivalent to the infinite GOD? Therefore infinit justice it selfe taketh as it were of himselfe an equivalent price: and God the Creatour suffereth in the flesh, that the flesh of the creature should not suffer for ever. An infinite goodnesse was offended, and none could intercede but a mediatour of infinite power: And what is infinite, but GOD? Therefore God himselfe *reconciled the world vnto himselfe*: God himselfe became mediatour, God himselfe *redeemed mankinde by his owne blood*. Who can conceaue the greatnesse of this mysterie? The chiefe Creatour was offended, and the creature sought, not with care

An-selm.

2 Cor. 5. 19

Acts 20. 28

to

to appease him, and to be reconcil
vnto him: So hee which was offe
ded, assumes the flesh of the cre
ture, and becomes Reconciliator
Man had forsaken God, and turne
away himselfe vnto the devill, th
enemie of God: and hee that wa
forsaken, makes diligent inquisitio
after the forsaker, and invites hi
most bountifully to come again
vnto him. Man had departed fro
that infinite good, and fallen int
an infinite evill: And that same infi
nite good, by giving an infinit
price of Redemption, deliver
that creature from the infinite evil
Is not this infinite mercie farre e
ceeding all the finite vnderstanding
and thought of man? Our nature
become more glorious by Christ,
than it was dishonoured by *Adam*
sinne. We haue receaved more in
Christ, than we lost in *Adam*. *Wher*
Rom. 5.20 *sinne did abound, Gods grace did superabound.* In *Adam* wee lost our inno
cencie, in Christ we haue receaved
perfect righteousnesse. Let other
admire Gods power: But his divine
mercie is yet more to bee admire
although

although power and mercie in God are equall, for both are infinite. Let others admire our creation: But I had rather admire our redemption; although creation and redemption are both acts of infinite power. It was a great thing to create man, having deserved nothing; for as yet he had no being: But it seemes yet to bee greater, to take vpon him to satisfie for the debt of man, and to redeeme him when hee deserved evill. It was a wonderfull thing, that our flesh and our bones were formed by God: but yet it is more wonderfull that God wold become *flesh of our flesh, and bone of our bones.* Bee thankfull, O my soule, vnto God, who created thee when thou wast not, who redeemed thee when for sinne thou wast condemned, & who hath prepared for thee, if by faith thou adhere vnto Christ, the joyes of Heaven. Gen. 2. 23 Ephes 5. 30

Meditat. XVI.

Of the spirituall refection of the godlie.

Chriſt

Christ vnto thee, if thou art his,
Both light and foode, and medicine to

Matt. 22.4

OVr most bountyfull God hath *prepared a great feast*: but hearken that be hungrie must bee brought vnto it. He that tasteth not, feeleth not the sweetnesse of the heavenlie feast; and he which hungreth not, tasteth not. To believe on Christ, is to come to his Heavenlie feast. But no man can believe, vnlesse he confesse his sinnes with contrition, and repent him of the same. Contrition is the spirituall hunger of the soule, and fayth is the spirituall feeding. To the Israelites GOD gave

Exod. 16.15 Psal. 78.24 25

Manna in the wildernesse, being the *bread of Angels*: In this feast of the new Testament GOD giveth vnto vs the heavenlie Manna, that is, his grace and forgiveneſſe of sinnes, yea, his Sonne, the Lord of the Angels: Christ is that *spirituall bread*

Iohn 6.51

which came downe from heaven, to give life vnto the world.

Luke 15.16

Hee that is *fed with the husks of the swyne*, that is, with the delights of this world, desireth not that sweetnesse. The out-

ward

ward man perceaveth not what is sweete vnto the inward. GOD giveth his Manna in the wilderneſſe, that is, where all earthlie meate, and all earthlie conſolation is taken from the ſoule. *Hee which had married a wife, refuſed to come*: But the chaſte virgines, that is, thoſe ſoules which neyther cleaue vnto the devill by ſinnes, nor to the world by delights, doe come vnto this feaſt. Luke 14,20 *I haue eſpouſed you, as a chaſte virgine, to one huſband*, ſayth the Apoſtle. Our ſoule muſt not commit ſpirituall adulterie, that ſo GOD may contract ſpirituall marriage with her. 2 Cor. 11, 2 *Hee which had a deſire to goe ſee his field, refuſed to come*: They which loue the pleaſures of this world, come not vnto the ſweetneſſe of the heavenlie feaſt. The deſire is the foote of the ſoule: Our ſoule commeth not to this myſticall feaſt, vnleſſe it deſireth; and it cannot deſire the heavenlie ſweetneſſe, if it bee full with this worldlie comfort. When the rich young man heard, that for Chriſt hee ſhould forſake his riches, vnto which his ſoule did Luke 14,18

cleaue,

Matt. 19.22 2King 4.4 ceaue, *hee went away sorrowful.* Christ the Celestiall *Elisha power* not the *oyle* of Celestiall sweetnes but *into vessels* which are *empty.* The loue of God entereth not into the soule, vnlesse selfe-loue, and the loue of the world, first goe foorth. *Where*

Matt. 6, 21 *our treasure is, there will our heart be also*: If thou makest the world thy treasure, thy heart will bee on the world. Loue hath force to vnite: if thou loyest earth, thou art vnited to

Sava-nar. earth. Loue hath force to alter and change: If thou loyest the world, thou shalt become worldlie. They

Luke 14.19 which *buy oxen*, and are negotiating, come not vnto Christ: they *who*

Psal. 62.10 *set their hearts vpon riches*, desire not the heavenlie riches. Earthlie riches by a kynde of false show of sufficiencie satisfie the desire of the soul, that shee may not seeke after her true sufficiencie in God, which onlie doeth fullie satiate the appetite. All earthlie riches consist in the creatures, in silver, gold, building, ground, cattell: but no creature doth fullie satisfie the soule, because shee is more excellent than all the

creatures

creatures; for they were all made for her vse. How insufficient the creatures are to satiate and fullfill our desires, it appeareth at death, when al creatures forsake vs. It is wonderfull, that wee should so firmlie sticke vnto the creatures, when as they sticke vnto vs so weaklie and vnconstantlie. *Adam*, when heo turned away from the consolation of GOD, and sought delight in the *tree of the knowledge of good and evill*, was *driven out of Paradise*: Our soule, if it turne away from God vnto the creatures, is deprived of Celestiall comfort, & is quite driven away from the tree of lyfe. But what remaineth vnto them that neglect this feast? *The world passeth away*, and so doe all they that cleave vnto it: The creatures passe away, and all they that put their trust in them. Our heavenlie Father sweareth, that they which preferre oxen, fields, wiues; that is, anie earthlie thinges whatsoever, before the sweetnesse of the heavenlie feast, *shall never taste of his supper*. After supper there is no further provision of meate made: and, if wee

Gen. 3. 6

1 Iohn 2. 17

Luke 14. 24

neglect Christ, there is no other remedie left for vs. Those contemners shall bee punished with eternall famine, & liue in eternall darknesse. They which would not heare Christ thus inviting them, *Come vnto mee, all yee that labour, and are heavie laden*; shall heare him at length denouncing, *Goe yee cursed into everlasting fire*. The Sodomites were *consumed with fire*, because beeing called to this feast, by the preaching of *Lot*, they would not come. The fire of Gods wrath, which lasteth for ever, shall consume them who beeing called by the Gospell, haue despysed this feast. At the comming of the *brydegroome*, the *virgines* that had *no oyle in their lamps*, staying too long, *were shut out*: So they whose hearts in this world are not filled with the oyle of the holie Spirit, shall not be admitted by Christ to the participation of ioye: but they shall haue the gate of indulgence, the gate of mercie, the gate of consolation, the gate of hope, the gate of grace, and the gate of good workes, shut against them. Christ hath yet an inward

Matt. 22.28

Matt. 25.41

Gen. 19.24

Matt. 25.8 10

Grana.

kinde

kynde of calling: and happie is hee that heareth it! Christ often *knocketh at the gate* of our hearts, by holie desires, devoute sighes, and pious cogitations; and happie is he that openeth vnto him! As soone as thou feeleſt in thy heart anie holie desire of heavenlie grace, assure thy selfe that Christ knocks at thy heart: Let him in, leſt hee passe by, and afterwardes shut the gate of his mercie against thee. As soone as thou feeleſt in thy heart anie sparke of godlie meditations, perswade thy selfe, that it was kindled by the heate of divyne loue; that is, of the holie Spirit; cherish and nowrish it, that it may grow to bee a fire of loue. Take heede that thou *quench not the Spirit*, and hinder the worke of the Lord. *Hee that destroyeth the temple of the Lord, shall feele his severe judgement.* Our heart is the temple of the Lord: And hee destroyeth it, whosoever refuseth to giue place to the holie Spirit, inwardlie calling by the word. In the Olde Testament the Prophets could heare the LORD speaking inwardlie: In the New

Rev. 3. 20

1 Thes. 5. 19

2 Cor. 3. 17

Testament all the true godlie doe feele those inward motions of the holie Spirit drawing them. Blessed are they which heare and follow.

Meditat. XVII.
Of the fruits of Baptisme.

If thou polluted art with sinne,
The fountayn's open, enter in.

REmember, thou faythfull soule, the grace of GOD conferred vpon thee in the saving laver of baptisme. Baptisme is the *laver of regeneration:* Therefore hee that is dipt in the laver of baptisme, is no longer altogether carnall as before: But because hee is *borne of God by water and the Spirit*, therefore, hee is also *the sonne of God*; and because a sonne, therefore an heyre also of eternall happinesse. As the eternall Father at the baptisme of Christ vttered this voyce, *This is my beloved Sonne*: So all those that believe and are baptized, hee adopteth to be his sonnes. As at the baptisme of Christ the holie Ghost appeared in the shape of a doue:

Titus 3.5
Iohn 3.5
Rom. 8.14
Matt. 3.17

done: So also is hee present at our baptisme, and giveth force vnto it: yea, hee is conferred by baptisme vpon the believers, and effecteth in them new motions, that they become *wise as serpents, and innocent as doues*. As it was at the creation, so is it also at our regeneration: At the first creation of thinges, *the Spirit of the Lord moved vpon the waters*, and gaue a vitall force vnto them: So also in the water of baptisme the holy Ghost is present, and maketh it a liuing meanes of our regeneration. Christ himselfe our Saviour would bee baptized, that hee might leaue a testimonie, that by baptisme wee are made his members. Oftentimes medicines are applyed to the head, to heale some other parts of the bodie: Christ is our spirituall head; Hee receaved the medicine of baptisme for to heale his mysticall body. God in the olde Testament made *a covenant* with his people *by circumcision*: So by baptisme in the new Testament wee are receaved into the covenant of God. Baptisme succeeded in the place of circumcision:

Matt. 10, 16 Raven.

Gen. 1, 2

Gen. 17 11

Hee therefore that is in the covenant of God, needeth not be afrayd of the devils accusation. *In baptisme wee put on Christ:* And from hence it is that the Saynets are sayde to *haue made their robes whyte in the blood of the Lambe.* Christs perfect righteousnesse is that beautifull robe: whosoever therefore hath put on this robe, let him not feare the stains of sinne. There was a poole in Ierusalem, about the sheepe-market, into which at a certaine tyme *the Angell of the Lord descended, and troubled it: & hee that first descended into it after the troubling of the water, was cured of what disease soeuer:* The water of baptisme is that poole, which healeth vs of everie disease of sinne, when the holie Spirit descendeth into it, and troubleth it with the blood of Christ, who was made a sacrifice for vs. In lyke manner, in tyme past the sacrifices were washed in that poole at Ierusalem.

Gal. 3. 27

Rev. 7. 14

Iohn 5. 4

As at the baptisme of Christ, *the heavens were opened*: So also at our baptisme the gate of heaven is opened vnto vs. At the baptisme of

Matt. 3. 16

Luther.

Christ

Christ all the holie and sacred Trinitie was presente: And so likewise at our baptisme: And so by the word of promise, which is annexed vnto the Element of water, Fayth receaveth the grace of the Father adopting, the merit of the Sonne cleansing, and the efficacie of the holie Ghost regenerating. *Pharaoh and all his hoste, was drowned in the red sea*; the Israelites passed through safe and sound: So in baptisme all the host of vices is drowned; and the faythfull safelie attaine to the inheritance of the kingdome of heaven. Therefore also is baptisme that *sea of glasse* which *Iohn* saw: Through it, as through a kinde of glasse, the brightnesse of the sunne of righteousnesse enters into our mindes. And that sea was before the throne of the Lambe: The Church is the throne of the Lambe, in which onlie the grace of holie baptisme is to bee had. The Prophet *Ezekiel* saw *waters going out of the Temple*, which did quicken and heale all: In the spirituall temple of God, that is, in the Church, the saving waters of

Exod 14.27

Rev. 4. 6

Ezc. 47. 1

Mic. 7. 19 baptisme doe yet spring foorth, *into the profunditie whereof our sinnes are throwne:* Whosoever come vnto it, shall bee healed and liue. Baptisme is the spirituall floode in which all flesh of sinne is drowned. The impure crow goeth foorth like the devill: But the doue like the holie Ghost flieth and bringeth the olive branch; that is, peace and tranquillitie vnto our mindes. Remember therefore, thou faythful soule, the greatnesse of the grace of God conferred vpon thee in baptisme, and render due thankes vnto him.

The more plentifull grace is conferred vpon vs in baptisme, the more diligent must wee be in the custodie of the gifts conferred. *Wee are buried with Christ by baptisme:* Therefore as Rom. 6. 4 Christ was raised vp from the dead vnto the glorie of his Father: So let vs walke in newnesse of lyfe. *Wee are made whole, let vs sinne no more,* John 5. 14 *lest a worse thing happen vnto vs.* Wee haue put on the most precious robe of Christs righteousnesse: Therefore let vs not defile it with the staines of sinne. Our olde man is crucified and dead

dead in baptisme: Let the new man therefore liue in vs. Wee are regenerated and *renewed in the spirit of our mindes* by baptisme: Therefore let not the flesh dominiere over the spirit. *Olde things are past: Beholde, all things are become new:* Let not therefore the oldnesse of the flesh, preuaile against the newnesse of the spirit. Wee are made the sonnes of GOD by spirituall regeneration: Let vs therfore liue as it becommeth the sonnes of such a Father. We are made the temple of the holy Ghost: Let vs therefore prepare a thankfull seat for such a gueſt. Wee are receaued into Gods covenant: Let vs take heede therefore that wee doe not serue vnder the devill, and so fall from the covenant of grace. Effect in vs all these things, O blessed Trinitie in Vnitie! Thou that hast given vs such grace in baptisme, giue vs also the grace to persevere in it.

Ephes 4.23

2 Cor. 5.17

Meditat. XVIII.

Of the saving participation of the bodie and blood of Christ.

He that doeth eate and drinke by faith Christs flesh and blood, salvation hath.

John 6. 54 HEe that eateth my flesh, and drinketh my blood, shall liue for ever, sayeth Christ. Exceeding great was the bountie and goodnesse of our Saviour, in that hee did not onlie assume our flesh, and exalt it to the throne of Celestiall glorie, but also feedeth vs with his bodie and blood vnto eternall lyfe. Oh, the saving delicates of the soule! Oh, the heavenlie and angelicall foode to be desired! Although the *Angels* did *desire to looke into* this mysterie, yet *hee did not assume the nature of the Angels, but the seede of Abraham*. Our Saviour is nearer vnto vs than vnto the Angels: for wee haue knowledge of his loue by this, *in that hee hath given vs of his owne Spirit*; neyther of his Spirit onlie, but of his bodie and blood: For so sayth Trueth it selfe, of the bread and wine in the Eucharist: *This is my bodie*; *This is my blood*. How can the LORD forget those whom he hath redeemed with his bodie and blood, and whom he

1 Pet. 1. 12
Heb. 2. 16
1 John 4. 13
Matt. 62, 16 28

hath

hath nowrished with his bodie and blood? *Hee that eateth the flesh, and drinketh the blood of Christ*, remaineth in Christ, and Christ in him. I doe not much marvell therefore, that *the haires of our head are numbred*, that *our names are registred in heaven*, that *wee are described in the hands of the LORD*, and that *wee are carried in his bosome*; seeing that wee are fed with the bodie and blood of Christ. Without doubt great is the dignitie of our soules, seeing that they are fed with a pryce of redemption of such value. Great also is the dignitie of our bodies, which beeing redeemed, and fed by the bodie of Christ, become the habitacles and temples of the holie Ghost, and the dwelling places of the whole and most holie Trinitie. It cannot be that they should remayne in the graue, being fed with the bodie and blood of our Lord. This is meate indeed. Wee eate it: But wee change it not into the nature of our bodie, but are changed into it. Wee are the members of Christ, and are animated by his Spirit, and fed with his

Iohn 6. 54

Matt. 10. 30 Luke 10. 20 Isai 49. 16 Isai 46. 3

John 6.51 his bodie and blood. *This is the bread which came downe from heaven*, and *giveth lyfe vnto the world*: Hee that eateth thereof, shall never hunger. This is the bread of grace and mercie; Of this whosoever eateth, hee shall *taste and see how sweete the Lord is, and receaue of his fulnesse grace for grace. This is the bread of lyfe*, not onlie the living bread, but the quickning bread: *Whosoever eateth thereof, hee shal liue for ever. This is the bread which came downe from heaven*; neyther is it onlie heavenlie, but it maketh those that eate thereof heavenlie: They which eat it savinglie in the spirit, shall become heavenlie, because *they shall not die, but shall bee raised againe at the last day*. They shall bee raised againe, but not to judgement; because hee that eateth of this bread commeth not into judgement, not into condemnation; because *there is no condemnation to them that are in Christ Iesus*: but they shall be raised to lyfe and salvation. For *hee that eateth the flesh of the Sonne of man, and drinketh his blood*, hath lyfe in himselfe, & shall liue through Christ.

Psal. 34.8 John 1.16 John 6.50 John 6.58 John 6.54 Rom. 8.1 John 6.56

Christ. *His flesh is meate indeed, and his blood is drinke indeed.* Let vs bee *filled* therefore with the meate, not of *our worker*, but of the *LORD*. *Let vs bee abundantlie satisfied with the fatnesse*, not of our house, but of the Lord. This is the true fountaine of lyfe; *Hee that shall drinke of this water, shall never thirst; but it shall become in him a fountayne of water springing vp vnto eternall lyfe. All yee that thirst, come vnto these waters, and yee that haue no silver, make haste, buy without money.* Let them that thirst, come: & come thou my soul, that art vexed with the raging heat of sinne. But if thou beest destitute of the silver of thy merits, make haste the rather: If thou hast no merits of thy owne, make haste the more ardentlie to the merits of Christ: Make haste therefore, and buy without silver. Here is the chamber of Christ and the soule, from which let not thy sinnes deterre thee, and into which let not thy merits enter. For what can bee our merits? *They lay out their silver, and not for bread; they labour, and not for fulnesse.* Our labours

55
Isai 55. 2
Psal. 36. 8
Io hn 4. 14
Isai 55. 1
Isai 55. 2

bours doe not satiate, neyther is the grace of God bought with the silver of our merits: Therefore heare, O my soule, and eate that which is good, and thou shalt bee delighted with fatnesse: *These words are spirit & life, & the words of eternall life. The cup of benediction, is the communion of the blood of Christ: and the bread which wee breake, is the participation of the Lords bodie. We cleaue* vnto the *Lord:* Therefore *wee are one Spirit with him.* Wee are vnited vnto him, not onlie by the communion of nature, but also by the participation of his bodie and blood. I doe not therefore say with the Iewes, *How can this man giue vs his flesh to eate?* But rather cry out, How doeth the LORD distribute vnto vs his flesh to eate, and his blood to drinke! I doe not prie into his power, but doe admire his benevolence: I doe not examine his majestie, but I reverence his goodnesse: His presence I believe, the manner of his presence I know not: I am certainlie assured that it is most neare and inward. *Wee are members of his bodie: flesh of his flesh, and bone of*

Iohn 6. 63
1 Cor. 10. 15
1 Cor. 6. 17
Iohn 6. 52
Ephes 5. 30

his

his bones: Hee dwelleth in vs, and wee in him. My ſoule deſireth to diue by cogitation into this moſt profound abyſſe, but cannot finde with what words to ſet foorth and declare that goodneſſe; and therefore is altogether amazed at the ſight of the greatneſſe of the grace of the LORD, and the glorie of the bleſſed. Iohn 6.56

Meditat. XIX.
Of the myſterie of the LORDS Supper.

Bee wiſe: doe not too farre enquire,
To that thou rather ſhouldſt admire.

IN the Lords holie Supper there is ſet before vs a myſterie to bee trembled at, and to be adored of vs by all meanes: There is the treaſure and treaſurie of divyne grace. Wee hnow that there was a *tree of lyfe* planted by God, whoſe fruit might haue conſerved our firſt parents, and their poſteritie, by the fertilitie and felicitie thereof. There was alſo placed in Paradiſe a *tree of the knowledge of good and evill*: But Gen. 2.9

even

even that which was appointed by God for their ſalvation and lyfe, & for an exerciſe of their obedience, became vnto them an occaſion of death and condemnation, whileſt they, poore wretches, obeyed the Devils allurements, and their owne deſires. Heere alſo is prepared a tree of lyfe, that ſweet wood, *whoſe leaues are for medicine, and whoſe fruit for meat*: The ſweetneſſe thereof doeth take away the bitterneſſe of all evills, yea, of death it ſelfe. Vnto the Iſraelites was given Manna, that they might be fed with the heavenlie food; Heere is that true *Manna which came downe from heaven, to giue lyfe vnto the world*. This is the heavenlie bread, and the angelicall meat, of which *whoſoever eateth, ſhall never hunger*. The Iſraelites had the *arke of the covenant*, and *the mercie-ſeat*, where they might heare the *Lord ſpeake face to face*: Here is the true arke of the covenant, that is, the moſt ſacred bodie of Chriſt, *wherein the treaſures of all ſcience, knowledge and wiſedome are laide vp*. Heere is the true mercie-ſeat *in the*

Ezek. 47.12

Exod 16.15

John 6.51

35 Exod 25.43

Exod 33.11

Col. 2.3

bloud

blood of Christ, which maketh vs to bee *beloved in the beloved*: neyther doeth hee speake vnto vs onlie by his inward consolation, but also dwelleth in vs: neyther doeth hee feede vs onlie with heavenlie Manna, but with himselfe. Heere is the gate of heaven indeed, heere is the *Angels ladder*: For can heaven bee greater than hee that is in heaven? Can heaven bee more nearlie vnited vnto God, than the flesh and humane nature which hee hath assumed? *Heaven* indeed *is the throne of God*: but in the humane nature assumed by Christ *resteth the holie Spirit*. God is in heaven: *But in Christ dwelleth the fulnesse of the divinitie*. Certainlie, this is a great and infallible pledge of our salvation. Hee had no greater thing to giue vnto vs: For what is greater than himselfe? What is so closelie vnited vnto him as his humane nature, which is assumed into the fellowship of the most blessed Trinitie, and made the treasurie of all heavenlie goods? What is so nearlie conjoyned vnto him as flesh and blood? And yet with these

Rom. 3. 25 Ephes 1. 6

Isai 66. 1 Gen. 28. 12

Isai 11. 2

Col. 2. 9 Ambrose

these most heavenlie nowrishments doth he refresh vs miserable worms, and make vs partakers of his nature: And shall not hee then make vs partakers of his grace? *Who eVer hated his owne flesh?* How can the LORD then despise vs, whom hee feedeth with his own flesh and blood? How can hee forget those, vnto whom hee hath given the pledge of his owne bodie? How can Satan bee able to overcome vs, seeing that we are fed with heavenlie food, that wee faynt not in battell? Wee are deare vnto CHRIST; becavse hee bought vs at so deare a pryce: Wee are deare vnto Christ; becavse hee feedeth vs with such deare and precious things: Wee are deare vnto Christ; *becavse wee are his flesh and members.* This is the onlie panacea of all spirituall diseases, this is the medicine of immortalitie. For what sinne is there so great, that the sacred flesh of God cannot expiate? What sinne is so great, that the quickning flesh of Christ cannot heale? What sinne so mortall, that is not taken away by the death of the Sonne of GOD

Ephes 5. 29

Ephes 5. 30 Ignatius. Bernard.

GOD? What fierie darts of the devill can bee ſo deadlie, that they cannot bee quenched in this fountayne of divyne grace? What ſo great ſtayne of the conſcience, that this blood cannot purge? The Lord was preſent to the Iſraelites *in a clowde, and in fire*: But heere is no clowde, but the *ſunne of righteouſneſſe*, the preſent light of our ſoules: Heere is not felt the fire of Gods furie, but the heat of his loue; neyther doeth hee depart from vs, *but maketh his manſion with vs*: Our firſt parents were *brought into paradiſe*, that moſt ſweete and fragrant garden, the type of eternall beatitude; that beeing put in mynde of Gods bountie, they might performe due obedience vnto their Creatour. Beholde! Here is more than paradiſe in this place. For the creature is filled with the fleſh of the Creatour: The penitent conſcience is cleanſed by the blood of the Sonne of God. By the bodie of Chriſt are nowriſhed the members of Chriſt the head. The faythfull ſoule is fed with divyne and heavenlie dainties. The

Exod. 13. 21 Mal. 4. 2

Iohn 14. 23 Gen. 2. 8

ſacred

sacred flesh of God, which the Angels adore in the vnitie of person, which the Archangels reverence, at which the Powers doe tremble, and which the Vertues admire, is our spirituall foode. *Let the heavens rejoyce, and let the earth bee glad*, but much more the faithfull soule, vpon whom such and so great benefits are bestowed.

Psal. 96.11

Meditat. XX.

Of serious preparation before wee come to the LORDS Supper.

A wedding garment put thou on,
Or keepe from this Communion.

HEre is no common cheare, nor the feast of some ordinarie king, but heere is the holie mysterie of the bodie and blood of Christ to bee handled of vs: Therefore a due preparation is required, least wee finde death in stead of lyfe, and receaue condemnation in stead of mercie. How did that most holie *Patriarch*

Gen. 18, 2

so

so famous for the stength of his fayth, how did he feare and tremble when the Sonne of God appeared vnto him in the shape of man, and threatned that hee would destroy Sodom! Heere the Lambe of God is not set before vs to looke vpon, but to bee tasted and eaten. *Vzziah* comming inconsideratelie vnto the Arke of the *covenant*, was by the Lord suddenlie *smitten with a leprosie*. What wonder is it then, *if hee that eats of this bread, and drinkes of this wine vnworthilie, eateth and drinketh his owne condemnation?* For heere is the true arke of the new covenant, which was prefigured by the olde. Now the Apostle teacheth true preparation in one word: *Let a man examine himselfe, and so let him eate of this bread.* Now as all divyne examination is to be squared according to the rule of the divyne Scripture, so also is this which *Paul* requireth. Let vs therefore consider in the first place our owne infirmitie: For what is man? *Dust* and *Ashes*. Wee were made of the Earth, wee liue of the earth, and we returne to the earth,

8 Chro 26 16 19

1 Cor. 11 27 29

1 Cor. 11.28

Gen. 18, 27

Bernard. What is man? Stinking seede, a sack of dung, and meate for worms. Man was borne to labour, and not to honour. Man is borne of a woman, and therefore with guiltinesse: Hee liveth but a short tyme, and therefore in feare: Hee is full of manie miseries, and therefore of weeping: manie indeede, becausse both of bodie and soule. Man knoweth neyther his beginning, nor his ende. Wee haue our beeing for a while, lyke a fading flower: But this short lyfe hath long sorrows and labours. Let vs consider in the second place our vnworthinesse: Verilie, everie creature in respect of the Creatour, is a shadow, a dreame, nothing: Therefore man also. But man is vnworthie in a greater and more grievous manner: For hee offended his Creatour by his sinne. God is just by nature and by essence: Therefore by his nature and by his essence hee is offended and displeased with sinne. What are we, stubble, to that *consuming fire*? How shall our most filthie deeds appeare? How shall our *iniquities, which thou settest before thee;*

Deut. 4. 24

Psal. 90. 8.

and

and our errours, which thou placeſt in the light of thy countenance? God is infinite, and alwayes lyke himſelfe, of infinite juſtice and infinite anger: And if in all his workes, taken certainlie in his anger, juſtice, and revenge. God is altogether great and wonderfull. *Hee that ſpared not his owne Sonne,* will hee ſpare his owne workmanſhip? Hee that ſpared not the moſt holie One, will hee ſpare the wicked ſervant? God ſo hateth ſinne, that hee doeth puniſh it even in the beſt beloved; as it appeareth by Lucifer the prince of the Angels. But let not this examination reſpect vs onlie, but the bleſſed bread alſo, which is the communication of the Lords bodie: Then ſhall the true fountaine of grace, and the inexhauſtible ſpring of mercie appeare. God cannot altogether neglect vs, ſeeing that hee maketh vs partakers of his owne fleſh: *For who ever hated his owne fleſh?* Therefore this holie banquet ſhall transforme our ſoules: This moſt divyne banquet ſhall make vs divyne men; vntill at length wee bee made partakers of future

Rom. 8. 32

Epheſ 5. 29

happineſſe

Nazian. happinesse, being made capable of God, wholie, and onlie; and wholie lyke vnto God. What we haue here by fayth, and in a mysterie, there we shall haue in deed, and openly: Yea our bodies haue attayned vnto this dignitie; That in them *wee shall see GOD face to face*. I say, our bodies which are nowe the Temples of the holie Ghost, and are sanctified and quickened by the bodie & blood of Christ dwelling in vs. This most holie Medicine, cureth all the woundes of sinne: This quickening flesh overcommeth all mortall sinne: This is the most holie Seale of Divine Promises, which wee may show before Gods judgemẽt. Having this pledge, we may glory, and be secure of eternall lyfe. If Christs bodie and blood bee exhibited vnto vs, assuredlie all other benefites, by that moste holie bodie, and moste blessed blood, are prepared for vs. How can Hee that hath given vs the greater things, denye vs the lesse? *He that gaue his Son to vs, how shal he not giue al other things with him? Let the spouse*, therefore, *be glad, and rejoyce*; for the tyme is at hand,

1 Cor. 13.12

Iohn 3.16
Rom. 8.32
Rev. 19.7

hand, when shee shall bee called to *the marriage of the Lambe*. Let her put on precious apparell; let her put on her *wedding garment*, that she be not found naked. This garment is the bridegroomes righteousnesse, which wee put on in baptisme. But our righteousnesse is so farre from beeing a wedding garment, that it is as *the cloth of a menstruous woman*. Let vs bee affrayde, therefore, to bring the most filthie and stinking raggs of our works, to this nuptiall solemnitie. Let the *Lord cover vs, that we bee not found naked*.

Mat. 22. 12

Isai 64. 6

2 Cor. 5. 3

Meditat. XXI.
Of Christs Ascention.

Christ is ascended vp on hie: And wee must vp lyke Eagles flie.

MEditate vpon thy Bridegrooms Ascention, thou faithfull soule: For Christ with-drew his visible presence from the faythfull, to exercise their fayth: And *blessed are they that see not, and yet believe. Where our treasure is, there* let *our heart bee also*.

John 20. 29 Matt. 6. 21

Christ, our treasure, is in Heaven.
Col. 3. 2 Let our *hearts*, therefore, *bee set vpon those things that are heavenlie*, and *meditate vpon the things that bee above*. The spouse desireth, with most earnest sighs, the returne of her beloved: So let the faythfull soule desire the comming of that day, when shee shall bee admitted to the *marriage of the Lambe*: Let her put her confidence in the pledge of the holie Spirit, which the Lord left vnto her at his departure: Let her put her confidence in the bodie and blood of the Lord, which shee receaveth in the mysterie of the Supper: And let her believe, that our bodies which are filled with this incorruptible foode, shall at length bee raised vp againe. That which wee now believe, wee shall then see: Our hope shall then bee reall fruition. The Lord is present vnto vs heere, while wee are on the way, in a strange shape: but in the mansion of our heavenlie countrey we shall behold him, and know him as hee is. It was our Saviours will, to ascend vp *from the mount of Olives*. The olive is a

Revel 20. 7

Acts 1. 12

figne

signe of peace and joy: Therefore not without cause did hee ascend vp from the mount of Oliues; because by his passion hee hath purchased peace and tranquillitie for terrified and amazed consciences. Not without cause did hee ascend vp from the mount of Oliues: For the court of heaven did exceedinglie joye to receaue him. The mount dooth call and invite vs to heavenlie thinges. Seeing therefore wee cannot follow him with our bodilie feete, let vs follow him with the feete of our holie desires. *Moses* also in like manner *ascended vp vnto the Lord in the mount. The holie patriarchs worshipped in the mount, Abraham* made choyse of the *mount*, and *Lot* of the *plaine*: Let the faithfull soule leaue the plaine of this world, and by holie devotion goe vp to the heavenlie mount: So shall shee feele God speaking vnto her inwardlie, & that most sweetlie: So in her prayers may she *worship in spirit*: So shal she be able with *Abraham* to escape the everlasting fire prepared for the plaine of this world. Bethanie signifieth a village of humilitie

Exod 19. 3 Iohn 4. 20 Gen 13. 18 12.

Iohn 4. 24

and affliction, by which wee must passe to the kingdome of heaven, even as Christ himselfe passed from the place of affliction, to the joyes of heaven. Till this tyme heaven was shut, and paradise, which is aboue, was kept by *a flaming sword*: But now Christ beeing conquerour, doeth set open heaven vnto vs, to show vs the way into our heavenlie countrey, from which we had fallen away. The Disciples *stood lifting vp their eyes, and looking vp towards heauen*: So let the true Disciples of Christ lift vp the eyes of their heart to behold heavenlie things. Lord Iesus, what a glorious clause followed thy passion! How happie and sudden a change is this! How did I see thee suffering on mount Calvarie, and how doe I beholde thee now in the mount of Oliues! There thou wast alone; heere thou art accompanied with manie thousands of Angels: There thou didst ascend vpto the crosse; heere thou didst ascend vp into heaven in a clowde: There thou wast crucified betweene theiues; heere thou rejoycest amongst

Gen. 3. 24

Acces 1. 11

Gra-nat.

amongst the companies of Angels: There, thou wast nailed to the crosse as a condemned man; heere, thou art at libertie, and doest deliver those that were condemned: There, dying and suffering; heere, rejoycing and triumphing. *Christ is our head, wee are his members*: Rejoyce therefore and be glad thou faithfull soule, for the Ascention of thy head. The glorie of the head is the glorie also of the members. Where our flesh doeth reygne, there let vs believe that wee shall also reygne: Where our blood doeth rule, let vs hope that wee shall also obtayne glorie: Though our sinnes doe hinder vs, yet the communion of nature doeth not repell vs: Where the head is, there shall the other members bee also. Our head is entred into heaven: Therefore the members haue just cause to hope for entrance; nor onlie so, but that they haue possession there alreadie. Christ descended from heaven to redeeme vs; and againe hee ascended vp into heaven to glorified vs. Vnto vs was hee borne, for vs did hee suffer: For vs

Eph. 5 23. 30

Max. of the resurrection.

Eusebius.

Bernard. therefore did hee aſcend. Our charitie is confirmed by Chriſts paſſion, our fayth by Chriſts reſurrection, our hope by Chriſts aſcenſion. Wee muſt follow Chriſt our Bridegroom, not onlie with our ardent deſires, but alſo with our good workes. Into that citie, which is aboue, *nothing*

Revel 21. 27 *ſhall enter that is defiled*: In token of this the Augels that came from the heavenlie Ieruſalem appeared *in*

Actes 1. 10 *white apparell*, by which puritie and innocencie is figured. With the Doctour of humilitie there aſcended no

Euſebius. pryde; with the Authour of goodneſſe there aſcended no malice; with the Lover of peace there aſcended no diſcord; and with the Sonne of the Virgine there aſcended no luſt. After the Parent of vertues there aſcende no vices; after the juſt there aſcende no ſinnes; and after the Phyſician there can aſcend no infirmities. He that deſireth to ſee God hereafter face to face, let him heere ſo liue as in his ſight. Hee that hopeth for Celeſtiall thinges, let him contemne terreſtriall. O draw our hearts vnto thee, good Ieſus.

An Homilie, of the holie Ghoſt.

God ſealeth by his holie Spirit,
As manie as ſhall Lyfe inherit.

OVr Lord aſcending vp into the heavens, and entring into his glorie, ſent the *holie Ghoſt* vnto the diſciples vpon the day of Pentecoſt. Acteſ 2.4
As in the olde Teſtament God when he proclaimed the lawin *mount Sinai, came downe vnto Moſes*: So when the Goſpell was by the Apoſtles to bee propagated throughout all the world, the holie Ghoſt came downe vpon them. There was thundering and lightning, and the lowde ſound of the trumpet; becauſe the law doth thunder againſt our diſobedience, and maketh vs ſubject to Gods indignation: but heere, is the ſound of a gentle winde; for the preaching of the Goſpell doth lift vp the ſouls that are caſt downe: There, was the feare and trembling of all the people; *becauſe the law worketh wrath*: Rom 4. 15
But heere, the whole multitude Exod 19.16

doeth flocke together to heare the wonderfull thinges of God: for by the Gospell wee haue accesse vnto God: There, the Lord descended in fire, but it was in the fire of his wrath and furie; therefore was the mountaine moued, and did smoake: But heere, the holie Ghost descendeth in the fire of loue, so that all the house is not shaken by the wrath of God, but is rather repleniſhed with the glorie of the holie Ghost. What wonder is it if the holie Ghost bee sent from the court of heaven to sanctifie vs, seeing that the Sonne was sent to redeeme vs? The passion of Christ had not profited vs, vnlesse by the Gospell it had beene preached vnto vs; For what vse is there of a treasure that is hid? Therefore our most mercifull Father did not onlie prepare a great benefite by the passion of his Sonne, but also would haue it offered to all the world by sending the holie Ghost. The faythfull mother giveth vnto her tender infant both her dugs. God who is faythfull doeth send vnto vs both the Sonne and the holie Ghost,

Ghoſt. But the holy Ghoſt came vpon the Apoſtles, when they were aſſembled together at prayer *with one accord*: For hee is the *Spirit of prayer*, hee is obtained by prayer, and hee moveth vs to pray. Wherefore? Becauſe hee is that bond by which our hearts are vnited with God, as hee doeth vnite the Father with the Sonne, and the Sonne with the Father: For hee is the mutuall ſubſtantiall loue of the Father and the Son. This our ſpirituall conjunction with God is wrought by faith: But faith is the gift of the Spirit. It is obtayned by prayer: But true prayer is made in the Spirit. In the temple of Solomon, when incenſe was offered vnto God, *the temple was filled with the glorie of the Lord*: So if thou offereſt vnto God the ſweete odours of prayers, the holie Ghoſt ſhall fill the temple of thy heart with glorie. Let vs heere admire the mercie and grace of God: The Father promiſeth to heare our prayers, the Sonne maketh *interceſſion for vs*, and the holie Ghoſt *prayeth in vs*. The Angels carrie our prayers vnto GOD,

Actes 2. 1 &c. 12,10

1 King. 8.12

Pſal. 50.15 Rom. 8.34 Gal. 4.6 Auguſtine.

and the court of heaven is open to receaue our prayers. GOD of his mercie doeth giue vnto vs the affect of prayer; becauſe hee giveth vnto vs the ſpirit of grace and prayer. He giveth vnto vs alſo the effect of prayer; becauſe hee doeth alwayes heare our prayers, if not according to our will, yet according to that which is moſt profitable for vs. The holie Ghoſt came *when they were all met together with one accord in the ſame place.* For hee is the Spirit of loue and concord that joyneth vs vnto Chriſt by fayth, vnto God by loue, and vnto our neighbour by charitie. The devill is the author of diſcord and ſeparation: by our ſinnes hee ſeparateth vs from God; by hatred, contention, and brawling, hee ſeparateth men one from another: But the holie Ghoſt, as in Chriſt he hath conjoyned the divyne and humane nature, by his wonderfull *ouerſhadowing*: So doeth hee by his gifts powred vpon vs, conſoyne men with God, and God with men. As long as the holy Ghoſt remaineth in man by his grace and gifts, ſo long

Actes 2. 2

Luke 1. 35

long doeth man remaine vnited to God. As soone as man by sinne falleth from faith and loue, and shaketh off the holie Ghost, hee is separated from God, and is deprived of that most blessed vnion. Hee that hath the holie Ghost, hateth not his brother. Why? Because by the Spirit hee is made partaker of the mysticall bodie of Christ, whose members all the godlie are: And *who ever hated his owne members?* Yea, more, Hee that is governed by the Spirit of the LORD, hee loveth even his enemies. Why? Because *hee that cleaveth vnto the Lord, becommeth one spirit with him:* And God *causeth his sunne to rise vpon the good and bad: And hateth no thing which hee hath made:* Hee that hath the Spirit of God, is readie to bee servant vnto all, hee to his power doeth good vnto all, hee is readie for all to make vse of, because God is the fountaine of all mercie and grace to all. Now the Spirit of God effecteth in man such motions as hee himselfe is: As the soule giveth vnto the bodie lyfe, sense, and motion: So the Spirit maketh

Ephes 5, 29

1 Cor. 6, 17

Matt. 5. 45

Wisd. 11, 24

maketh man ſpirituall, ſeaſoneth his mynde with diuyne ſaltneſſe, and directeth all his members to the perfformance of all duties towards God, and towards his neighbour. From heaven came that ſound which was the ſigne of the comming of the holie Ghoſt: Becauſe the holie Ghoſt is of an heavenlie nature, to wit, of the ſame nature with the Father and the Sonne; from whom, that is, the Father and the Sonne, hee proceedeth from all eternitie. Moreover, he maketh men to thinke vpon heavenlie things, and to ſeeke thoſe things which are aboue. Hee which cleaveth vnto earthlie things, and is by his loue vnited vnto the world, is not yet made partaker of the heavenlie Spirit. Hee came in the type of breath: Becauſe hee affordeth vnto the afflicted quickning conſolation; and becauſe wee liue according to the fleſh by the reciprocall breathing out and ſucking in of the aeriall ſpirit. Hee came vnder the type of ſpirit and breath: For hee giveth vnto vs, To liue according to our better part. *The winde bloweth*

Ambroſe

John 3. 8.

where-

where it listeth, and thou hearest the sound thereof, but thou knowest not whence it commeth, or whither it goeth: So it everie one that is begotten of the Spirit. And it was meete that hee should come in the type of breath: Because he proceedeth from the Father and the Sonne by one breathing from eternitie. It was a powerfull breath: Because the grace of the holy Ghost commeth with power. The holie Ghost moveth the godlie, in whom hee dwelleth, to all that is good; and so moveth them, that they regard neyther the threats of tyrants, nor the treacheries of Satan, nor the hatred of the world: Hee conferreth vpon the Apostles the gift of tongues: Because *their sound was to goe into all lands*: And so the *confusion of tongues* (which was the punishment of pryde and rashnesse in the building of the tower of Babell) was taken away; and the dispersed nations, by the gift of the holie Ghost, through diverse tongues were gathered together into the vnitie of fayth. It was meete that hee should come in the

Psal. 19. 4
Gen. 11. 7

figure

2 Pet. 1. 21 figure of tongues: Because *the holie men of God did speake as they were inspired by him*; Because hee spake by the Apostles; and because hee putteth the words of GOD into the mouthes of the Ministers of the Church. For these so great gifts, blessed and praysed bee the holie Ghost, together with the Father and the Sonne for ever, and ever.

Meditat. XXIII.
Of the Churches dignitie.

Great is the Churches dignitie,
Which chosen is Christs spouse to bee,

CONsider, thou devoute soule, what a great benefite God hath bestowed vpon thee, in calling thee to the communion of the Church, Cant. 6. 9 *One is my beloved*, sayth the bridegroome in the Canticles: One indeede; because there is but one true and orthodox Church, the beloved spouse of Christ. Without the bodie of Christ there is not the Spirit Rom. 8. 9. of Christ: and *hee that hath not the spirit of Christ, is not his*; and hee that is not

is not Christs, cannot bee made partaker of lyfe everlasting. All that were without the Arke of *Noah*, did perish in the flood: And they that are without the spirituall Arke of the Church, must needs bee overwhelmed in everlasting destruction. Gen. 7. 23

Hee shall never haue God to bee his Father in heaven, that hath not the Church for his mother vpon earth. Consider, thou devoute soule, that everie day manie thousands of souls descend into hell for this cause, because they are without the bosome of the Church. Nature hath not separated thee from them, but onlie the grace of God that showeth mercie. When *Ægypt* was involved in palpable *darknesse*, the Israelites onlie had light: So in the Church onlie is the light of divyne knowledge. They that are without the Church, doe passe from the darknesse of ignorance in this present lyfe, to the darknesse of eternall damnation in the lyfe to come. Hee that is not a part of the militant Church, shall never bee a part of the Church triumphant: For these things following Aug. Exod 10. 23 Chem

lowing haue a neare conjunction together, that is to say, God, the word, fayth, Christ, the Church, and lyfe everlasting. The holie Church of God is a mother, a virgine, & a spouse: She is a mother; Because shee bringeth foorth spirituall sonnes vnto God everie day. Shee is a virgine: Because shee doeth keepe her selfe chaste from the embracements of the devill and the world. Shee is a spouse: Because Christ hath betrothed her vnto himselfe by an everlasting covenant, and hath given vnto her the pledge of the Spirit. The Church is that *ship that carrieth Christ and his Disciples*, and bringeth them at length to the haven of everlasting felicitie: The Church saileth through the sea of this world with a prosperous course, having the sterne of fayth; God for her pilot, and the Angels for her rowers, and carrying the companies of all the Saynts: In the midst thereof there is erected the saving tree of the crosse, vpon which doe hang the sails of Evangelicall fayth, by which shee is carried to the securitie of

Matt. 8. 23 Chrisost. vpon Matt.

of eternall reſt, by the breathing of the holie Ghoſt. The Church is that *Vineyard* that God hath planted in the field of this world, which hee hath watered with his blood, about which he hath ſet an *hedge* of Angelicall guard, in which hee hath made the *winepreſſe* of his paſſion, and gathered out the ſtones and impediments thereof. The Church is that *woman cloathed with the ſunne*: Becauſe ſhee is arrayed with the righteouſneſſe of Chriſt. Shee treadeth *the moone vnder her feete*: Becauſe ſhee deſpyſeth earthlie things that are ſubject to ſundrie changes. Conſider, thou devoute ſoule, the exceeding great dignitie of the Church, and render due thanks vnto God. Great are the benefites which are in the Church of GOD, but all doe not meete with them. It is a *garden incloſed*, and a *fountaine ſealed vp*: No man ſeeth the bautie of this incloſed garden, but he that is in it: Neyther doeth anie one know the benefites that are in the Church, but hee that is himſelfe in it. This ſpouſe of Chriſt is *blacke* without

Matt. 21.33

Iſai 5. 2

Revel 12. 1

Can. 4.12

Cant. 2. 5 without, but *beautifull* within. For
Psal. 45. 13 *the kings daughter is all glorious within.*
Matt. 8. 24 This *ship is tossed with manie tempest* of persecutions: This vineyard being bound, doeth rise vp; and being cut downe, groweth vp. For this *woman*
Revel 12. 13 the infernall *Dragon lyeth in wayt*
Cant. 2. 2 after diverse manners. The Church is a faire *lillie*: But yet *among thorns.*
Ambrose The Church is a most beautifull garden: But when the North winde of tribulation doeth blow vpon it, the spices thereof fall. The Church is Gods daughter: But shee is exceedinglie hated of the world: Shee looketh for an heavenlie inheritance: And therefore shee is compelled to bee a pilgrime in this world. In this pilgrimage, shee is oppressed; in her pressure, shee is silent; in her silence, shee is strong; in her strength, shee overcommeth. The Church is a spirituall mother: But shee is compelled *to stand vnder*
John 19. 25 *the Crosse with Marie the mother of Christ.* The Church is a palme-tree: Because vnder the weight of tribulations & tentations shee groweth most. Consider, thou devoute soule, the dignitie

dignitie of the Church: And beware thou commit nothing to her dishonour. The Church is thy mother: Take heede therefore that thou contemne not her voyce. Shee is thy mother: Therefore thou must alwayes hang vpon her breasts. The breasts of the Church are the Word and the Sacraments. The Church is a virgine: If therefore thou art her true sonne, abstaine from the worlds embracements. Thou art a member of the virgine the Church; See therefore that thou prostitute not the virgins members, & so commit fornication with the devill, by sinne. The Church is the spouse of Christ, and so is everie devoute soule: Let her beware therefore that shee cleaue not vnto Satan. Thou art the spouse of Christ: See thou lose not the earnest of the holie Spirit which hee hath given thee. Thou art the spouse of Christ: Pray continuallie that the bridegroome would make haste, and leade thee in vnto the Celestiall marriage. But the bridegroome will come in the night of securitie: *Watch therefore*, lest when hee commeth he finde Matt. 25.13

finde thee sleeping, and so shut thee out of the gate of eternall salvation. Let the oyle of thy fayth shyne, lest at the comming of the bridegroome thou beest constrained to desire it in vaine. Thou art carried in the ship: See therefore that thou doest not throw thy selfe headlong into the sea of the world before thou commest to the haven: Thou art carried in the ship: pray that thou beest not swallowed vp by the tempests of afflictions, and wayes of tentations. Thou art called into the Lords vineyard: See that thou labourest stoutlie: Thinke vpon the pennie, and not vpon the dayes labour. Thou art the Lords vineyard: Cast away all vnprofitable branches, that is, the vnfruitfull workes of the flesh, and thinke the whole tyme of thy life to be the time of pruning. Thou art a vine-branch in Christ the true vine: See that thou doest remaine in him, and bring foorth much fruit: Becausse the heavenlie husbandman will *take away everie branch that bringeth not foorth fruit, & purge that which bringeth foorth fruit, that it may bring*

Matt. 20. 1

John 15. 2

fourth more fruit. Thou hast *put on Christ* by faith, and art cloathed with this *sunne of righteousnesse:* See then that thou treadest the *moone*, that is, all earthly things *vnder thy feete:* And esteeme all other things little worth in respect of eternall goods. O good Iesus, thou that hast brought vs into the Church militãt, bring vs at lẽgth also into the Church triumphant.

Gal. 3. 27

Mal. 4. 2

Revel 12. 1

Meditat. XXIV. Of Predestination.

In Christ wee are by God elect,
Without Christ, God doeth all reiect.

O Devoute soule, as often as thou wilt meditate vpon thy predestination, beholde Christ hanging vpon the crosse, *dying for the sinnes* of the whole world, *and rysing againe for our iustification.* Begin from Christ lying in the manger, and so thy disputation of predestination shall procede orderlie. *God elected vs before the foundations of the world were layd;* but yet hee elected vs in Christ: If therefore thou art in Christ by fayth

Rom. 4. 25

Augustine.

Ephes. 1. 4

faith, doe not doubt, but that election belongeth vnto thee: If with a firme confidence of heart thou adherest vnto Christ, doe not doubt but that thou art in the number of the elect. But if thou goest further beyond the limits of the word, and wilt search into the profunditie of predestination, it is greatlie to bee feared that thou wilt fall into the profundine of desperation. Without Christ God
Deut. 4. 24 *is a consuming fire*: Take heed therefore of comming too neare this fire, lest thou beest consumed. Without Christs satisfaction, God by the voyce of his law accuseth all, and condemneth all: Take heede therefore that thou draweſt not the mysterie of predestination out of the law. Search not into the reasons of Gods counsels, lest thy cogitations
1 Tim 6. 16 doe much seduce thee. God *dwelleth in light that no man can attaine vnto*: Presume not therefore to come vnto it rashlie: But God hath revealed vnto vs the light of his Gospell; and in this thou mayst safelie inquire into the doctrine of this secret; and
Psal. 36. 9 in this *light* thou shalt *see* true *light*.

Leaue

Leaue the profunditie of this eternall decree made from eternitie, and conuert thy selfe to the clearnesse of the manifestation which was made in tyme. Iustification made in time, is the glasse of election made without tyme. Out of the law take notice of the wrath of God for sinne; and repent: out of the Gospell take notice of the mercie of God through Christ his merite, and applye that vnto thy selfe by fayth: Take notice of the nature of fayth, and show it by thy godlie conversation: Take notice of Gods fatherlie castigation in crosses, and endure through patience: And then at length begin to handle the doctrine of predestination. This methode the Apostle teacheth: This method let him that is the Apostles disciple, follow. There are three thinges alwayes to bee obserued in this mysterie: The mercie of God, loving vs; the merite of Christ, suffering for vs; and the grace of the holy Ghost, by the Gospell, sanctifying vs. Gods mercie is vniuersall, becausse hee loued the whole world. *The earth is full of the Lorde*

Luther.

Psal. 33: 5

Lords mercie: yea, his mercie is greater than heaven and earth: For it is as great as God is: For God is loue. Hee hath witnessed by his word, that hee *will not the death of a sinner*: And if this bee too little, hee hath confirmed it with an oath. If thou canst not beleiue him for his promise, beleiue him for his oath. Hee is called the *Father of mercies*, because it is his propertie to spare and to haue mercie. The cause and originall of showing mercie, he hath from himselfe; of condemning and punishing, from another: Insomuch that it may appeare, that mercie and punishment proceede from him after a farre different manner. The merite of Christ also is vniuersall, because hee died for the sinnes of the whole world. What can then more plainlie proue his mercie, than that hee loued vs, when as yet wee were not? For it was his loue that hee created vs. Moreover, hee loued vs when wee were turned away from him; For hee sent his Sonne to bee our redeemer. To the sinner adjudged to eternal torment, and

Exe. 33.11

Hierome.

2 Cor. 1.3

Bernard.

and not having wherewithall to redeeme himselfe, the Father sayth, Take my onlie begotten Sonne, and giue him for thee. The Sonne himselfe sayth, Take away mee, and redeeme thy selfe. Christ was a flower of the field, not a flower of the garden; becauſe the odour of his grace is not shut vp to some few, but laid open to all. Doubt not of the vniuerſalitie of Christs merite: Christ suffering, prayed for them that crucified him; and powred foorth his blood for them, by whom it was powred foorth. The promises of the Gospell are vniuerſall; becauſe Christ sayth vnto all, *Come vnto me, all yee that labour*. That which was performed for all, is also offered to all. As farre as thou travelleſt amongſt theſe goods by the foote of truſt and confidence, so much also shalt thou obtaine. God denyeth his grace vnto no man, but vnto him that thinketh himselfe vnworthie of it. Conſider therefore, thou faythfull soule, theſe three props of predeſtination, and reſt vpon them with the firme confidence of thy

Can. 2, 2.

Matt. 11.28

Bernard. vpon the Can.

heart: Consider the benefits of Gods mercie that are past; and thou wilt not doubt of finall perseverance. When as yet thou wast not, God created thee: when by the fall of Adam thou wast condemned, hee redeemed thee: When thou livedst in the world out of the Church, hee called thee: When thou wast ignorant, hee instructed thee: When thou wentst astray, hee redeemed thee: When thou sinnedst, hee corrected thee: When thou stoodst, he vpheld thee: When thou wast fallen, hee lifted thee vp: When thou wenst, hee led thee: When thou camest vnto him, hee receaved thee. His long-suffering appeared, in that hee expected thee; and his mercie, in that he pardoned thee. Gods mercie prevented thee: Hope firmlie that it will also follow thee. Gods mercie prevented thee, that thou mightest bee healed; and it shall also follow thee, that thou mayest be glorified: It prevented thee, that thou mightest liue godlie; it shall also follow thee, that thou mayest

Bernard, vpon the 116 Psal.

Psal. 23. 6

Augustine.

Savanar.

mayeſt liue with him for ever. How came it to paſſe, that in thy fall thou waſt not ground to pieces? Who put his hand vnder thee? Was it not the Lord? Bee confident therefore hereafter in Gods mercie, and hope aſſuredlie for the ende of perfect fayth, that is, eternall ſalvation. In whoſe hands doeth thy ſalvation conſiſt more ſafe and certaine, than in thoſe which *made both heaven and earth*, thoſe *hands that are never ſhortned*, thoſe hands that doe abound with the bowels of mercie, & thoſe hands that haue holes in them by which mercie may flow foorth? But conſider, O devoute ſoule, that wee were *elected* of God, *that wee might bee holie and blameleſſe*: Whoſoever therefore ſtudie not to liue an holie lyfe, to them belongeth not the benefite of election. Wee were elected in Chriſt: In Chriſt wee are by fayth: Fayth ſhoweth it ſelfe by loue. Therefore where there is not loue, neyther is there fayth; where there is not fayth, neyther is there Chriſt; where there is not Chriſt, neyther is there election: *The foun-*

Bernard. vpon the 31 Pſal. Iſai 66. 2 Iſai. 59. 1

Ephes 1. 4

dation of God standeth sure, having this seale, The Lord knoweth who are his. But let him depart from vnrighteousnesse, whosoever calleth vpon the Name of the Lord: *The sheepe of*
John 10. 28 *Christ shall no man take out of his hand,*
27 but *yet let the sheepe of Christ beare his*
Heb. 3. 6 *yoyce. Wee are Gods house*; But let vs retayne our confidence and the glorie of hope firme, even vnto the
Phil. 2. 13 ende. O Lord, thou that hast given vs to *will*, giue vs also *to perfect*.

Meditat. XXV.
Of the saving efficacie of prayer.

Our prayers doe pierce the starrie skie,
And fetch downe blessings from on hie.

Augustine. IT is an exceeding great benefite of God towards vs, in that he requireth vs to conferre with him familiarlie by pious prayer: He bestoweth vpon vs the gift of prayer, and the fruit of prayer. Great is the force of prayer which is powred foorth on earth, but hath its operation in heaven. The prayer of the righteous is the

the key of heaven: Prayer ascendeth, and deliverance descendeth from God: Prayer is a saving buckler, by which we repell all our adversaries darts. *When Moses stretched foorth his hands, Israell prevailed against the Amalekites*: If thou stretchest foorth thy hands towards heaven, Satan shal not prevaile against thee. As the enemie is kept off by the wall: So the anger of God is repelled by the prayers of the Saincts. Our Saviour himselfe prayed, not that he had any neede, but to commend vnto vs the dignitie thereof. Prayer is the tribute of our subjection: Because God hath cõmanded that we should every day offer vnto him our prayers, as a spirituall tribute. It is the ladder of our ascention vnto God: For prayer is nothing else but the soules travelling vnto God. It is the buckler of our defence: For the soule of him that continueth in prayer, is secure and safe from the assaults of the devill. It is our faithfull messenger vnto God: For it goeth vp vnto his throne, & soliciteth him to ayd vs. This messenger never returneth in

Ephe 6. 16 Exod 17. 12 Ambrose

Hierome vpon Isaak.

Nazian.

Bernard.

vaine: For God alwayes heareth our prayers, if not according to our will, yet to our profite and salvation. We may assuredlie hope for one of these two: Eyther he will giue vs that we aske, or else that which he knoweth to bee more profitable for vs. God gaue his owne Sonne, that most excellent gift, beeing not intreated: What will hee doe then if he be intreated? We cannot doubt of the Fathers hearing, or the Sonnes interceding: Vpon all occasions thou mayest, with *Moses*, by prayer, *enter into the tabernacle*, and consult with God the Lord: And thou shalt speedily heare his divyne answere. *Christ* was *transfigured* when he prayed: So in the time of prayer there are many changes wrought in the soule: For prayer is the light of the soule, and oftentimes leaveth him in joy, who shee found in despaire. With what face canst thou behold the sunne, vnlesse thou doest first worship him, who sendeth that most pleasant light for thee to looke vpon? How canst thou at thy table fall to thy meate, vnlesse thou dost first worship him,

Num. 7. 89 Kempis.

Luke 9. 29

Bernard. vpon the Cant. Chrysost.

who

who in his bountie beſtoweth it vpon thee? With what hope dareſt thou cõmit thy ſelfe vnto the darkneſſe of the night, vnleſſe thou doeſt firſt arme thy ſelfe by prayer? What fruit canſt thou expect of thy labors, vnleſſe thou doeſt firſt worſhip him, without whoſe bleſſing all labour is vnprofitable? If therefore thou wanteſt ſpirituall, or temporall bleſſings, *aske, and receaue.* If thou deſireſt Chriſt, *ſeeke* him by prayer, *and thou ſhalt finde*: If thou deſireſt that the gate of divine grace, & eternall ſalvation ſhould be opened vnto thee, *Knocke, and it ſhall be opened vnto thee.* If in the deſert of this world the thirſt of tentations, and the penurie of ſpiritual goods afflict thee: come vnto the *ſpirituall rocke which is Chriſt*, come with devotion, and *ſtrike* it with the rod of prayer, and thou ſhalt feele the ſtreames of divine grace coole the thirſt of thy penurie. Wouldſt thou offer an acceptable ſacrifice vnto God? Offer thy prayers: So ſhall *God ſmell a ſweete odour*, and his wrath ſhall ceaſe. Wouldeſt thou everie day converſe

Matt. 7. 7

Bernhar.

1 Cor. 10. 4

Exod 17. 6

Gen. 8. 21

Cyprian

with God? Loue prayer, which is the spirituall conference betweene God & the devoute soule. Wouldest thou *taste how sweet the Lord is*? Invite the Lord to the house of thy heart by prayer. Prayer pleaseth God, if it be made in a due manner: whosoever therefore desireth to be heard, let him pray with wisedome, with fervencie, with humilitie, with faith, with perseverãce, & with confidence: Let him pray with wisdome, that is, for such things as tend to the glorie of God, and the salvation of his neighbour. God is omnipotent: Therefore doe not thou in thy prayers tye him to meanes. God is most wise: Therefore doe not thou in thy prayers prescribe him an order. Let not thy prayers breake foorth rashlie, but let them follow the conduct of fayth: Now faith hath respect vnto the word: Therefore such things as God hath promised in his word absolutelie, pray for absolutelie: and such thinges as hee hath promised with a condition, as temporal things, pray for with a condition: and such things as hee hath in no wise promised,

Psal. 34. 8

Anselm.

sed, in no wise pray for. God oftentimes giveth in his wrath, that which in his mercie he doth denye: Therefore follow Christ who resigned his will whollie vnto God. Pray with fervencie: For how canst thou desire that God should heare thee, when thou heerest not thy selfe? Wouldest thou haue God mindfull of thee, when thou art not mindfull of thy selfe? *When thou wilt pray, goe into thy closet, and shut thy doore.* Thy heart is the closet, thou must enrer into it: If thou wilt pray as thou oughtest, thou must shut the doore, that the cogitations of worldlie businesse may not trouble thee. Thy words come not vnto Gods eares without the affection of the heart: The minde must be so inflamed with the heat of cogitation, that it may farre surpasse what the tongue expresseth: And *thus is to worship in spirit and in truth*, as the Lord requireth: Christ *prayed in the mount*, and *lifted vp his eyes vnto heaven*: So wee must turne away our myndes from all the creatures, and turne them vnto GOD. Thou dost injurie vnto God, if thou

Bernard.

Matt. 6. 6 Augustine.

John 4. 23 Luke 6. 12 John 17. 1

prayeſt vnto him to attende vnto thee, when thou doeſt not attende vnto thy ſelfe. We may pray *without ceaſing*, if wee pray in the ſpirit, that is, if our myndes doe alwayes by holie deſires watch vnto God. There is not alwayes neede of clamour; becauſe God heareth even the ſighes of our hearts, ſeeing that hee dwelleth in the heartes of the godlie. There is not alwayes need of words; becauſe hee is preſent even with the thoughts. Oftentimes one ſigh moved by the holie Ghoſt, and offered to God in the ſpirit, is more acceptable to God than long repetitions of prayers, where the tongue prayeth, and the heart is plainly dumbe. Let him pray with humilitie, and place no confidence in his owne merite, but in the grace of God onlie. If our prayers relye vpon our owne worth, they are condemned, yea, though the heart for verie devotion ſhould ſweat drops of blood. No man pleaſeth God, but in Chriſt: Therefore no man prayeth aright, but through Chriſt, and in Chriſt. The ſacrifices did not pleaſe GOD, which

1 Theſ 5. 17

Luther.

which were not offered on the onlie altar of the tabernacle: So prayer pleaseth not God, vnlesse it bee offered vpon the onlie altar, which is Christ. God promised to heare the Israelites prayers, if they prayed with their faces turned towards Ierusalem: So we in our prayers must convert our selues vnto Christ, who is the temple of the divinitie. Christ at his passion beeing about to pray, cast himselfe *to the ground*: Beholde how that most holie soule humbled it selfe before the divine majestie! Let him pray with fayth, let him offer himselfe to want all joye, and to suffer all punishment. The sooner one prayeth, the more profitable; the oftner, the better; the more fervently, the more acceptably with God. Let him pray with perseverance: For if GOD delay his benefites, hee commendeth them, and doeth not denye them: The longer thinges are desired, the sweeter they are beeing obtayned. Let him pray with confidence, that is, aske with fayth, without doubting. O most mercifull GOD, who hast commanded

1 King 8

Mark 14.35

Anselm.

Kempis.

Augustine.

commanded vs to pray, giue vs grace to pray aright.

Meditat. XXVI.

Of the holie Angels appoynted by GOD to bee our keepers.

The Angels of the Lord protect
All those that are the Lords elect.

CONsider, thou deuoute soule, how great the goodnesse of the Lord is, who hath made his Angels thy keepers. Our heavenlie Father sendeth his own Sonne to redeeme vs: The Sonne of God is made flesh to saue vs: The holie Ghost is sent to sanctifie vs: The Angels are sent to protect vs: So then all the court of heaven doeth as it were serue vs, and convoy their benefits vnto vs. I doe not wonder now that all the inferiour creatures were made for mã, seeing that the *Angels* themselues, Psal. 34. 7 creatures farre more excellent, doe not denye their ministerie vnto vs. What wonder is it that the heaven-

ministers

miniſters light vnto vs by day, that wee may labour; and darkneſſe by night, that we may reſt, ſeeing that thoſe that dwell in heaven doe miniſter vnto vs? What wonder is it that the aire affordeth vs vitall breath, & all kindes of fowles to our ſervice, ſeeing that the celeſtial ſpirits watch over vs for our ſafetie? What wonder is it that the water affordeth vs drinke, purgeth away our filth, watereth thinges that are dryed, and bringeth foorth ſundrie kindes of fiſhes, whē as the Angels themſelues are preſent with vs, and doe refreſh vs, when wee are wearie with the heat of calamities and tentations? What wonder that the earth beareth vs, and nowriſheth vs with bread and wine, and furniſheth our tables with all kindes of fruites, and living creatures, when as hee hath *giuen his Angels charge to keepe vs in all our wayes*, and to *beare vs vp in their handes, that* wee *daſh not our foote againſt a ſtone*? The Angels were ſolicitous concerning Chriſt: For an *Angell* fore-telleth his conception: An *Angell* declareth his nativitie: Pſal. 91. 11 12 Luke 1. 31 Luke 2. 10

Matt. 2. 13 nativitie: An *Angel bidden him flee into Ægypt*: The *Angels ministred vnto him* in the desert: The *Angels* minister vnto him in the whole ministerie of his preaching: An Angell is present with him at the *agonie* of death: An *Angell* appeareth at his resurrection: The *Angels* are *present* at his ascention: The *Angels* shall be with him when hee returneth to judgement. So then, as the Angels waited vpō Christ in the days of his flesh, so also are they solicitous for all them that are incorporated into Christ by fayth. As they served the head, so doe they also serue the mēbers: They rejoyce to serue them on earth, whom they shall haue their companions in heaven. They doe not deny their ministerie vnto them, whose most sweete fellowship they hope for hereafter. *The Angels of God appeared vnto Iacob in the way* to his countrey: So in this lyfe, which is the way to our heavenlie countrey, the Angels are the keepers of the godlie. The *Angels* defended *Daniell* in the midst of the *lyons*: So lykewyse they defende all the godlie from the treacheries of the in-

Matt. 4. 11 Luke 22. 43

44 Matt. 28. 2 Actes 1. 10 Matt. 24. 31

Gen. 32. 1

Dan. 6. 22

fernall Lyon. The *Angels preserved Lot* from the fire of Sodome: So by holie inspirations and protections agayust the devils tentattons they often preserue vs from the fire of hell: The *Angels carrie* the soule of *Lazarus into Abrahams bosome*: And so they transtate the soules of the elect vnto the palace of the heavenlie kingdome. The Angell leadeth *Peter* out of prison: And so hee doeth often deliver the godlie out of most apparant dangers. Great is the power of our adversarie the devill: But let the guard of the Angels lift vs vp. Doubt not, but these will be present to ayd thee in all dangers; because the Scripture describeth them with *wings*, vnder the figure of *Cherubim* and *Seraphim*, that thou mayest know assuredlie, that they will come with incredible celeritie to bring ayde and succour. Doe not doubt but these will be thy protectours in all places, because they are most subtile spirits which no bodie can resist: All visible things giue way vnto them, & all bodies alike, though they be solide and thicke, by them

Gen. 19.16

Luke 16.22

Acts 12.7

Hierome

Exod 25.20 Isai 6, 2.

Bernard,

them are penetrable & passible. Doe not doubt, but these spirits know thy dangers and afflictions; because Matth. 18,10 *they alwayes behold the face of thy heavenlie Father*, and are alwayes ready prest for his service. Know also, thou devoute soule, that these Angels are holie: Therefore studie for holines, if thou wouldest enjoy their fellowship. Likenesse of conditions doeth most beget friendship: Accustome thy selfe therefore to holy actions, if thou desirest to haue the Angels to be thy keepers. In everie place and angle stand in awe and reverence of thy Angell, and doe nothing in his presence which thou wouldest bee ashamed to doe in the sight of man. Basil. These Angels are chaste: Therefore they are driven awaye by filthie actions: Smoake driveth away bees, & an ill savour driveth away doues; So, lamentable & stinking sinne driveth away the Angels the keepers of our lyfe. If thy sinne thou deprivest thy selfe of their tuition: How canst thou be safe from the devils treacheries? If thou beest destitute of the Angels protection: How canst thou bee

bee safe from the invasion of manie dangers? If thy soule be not fenced by the wall of the Angels defence, the devill will easilie overcome it by his deceatfull perswasion. The holie *Angels* are *sent* by God as his messengers to vs: Therefore thou must bee reconciled vnto God by fayth, if thou wilt haue an Angell to bee thy keeper. Where the Grace of God is not, neyther is there the guard of Angels: Let vs behold the Angels as Gods saving hands, which are moved to no worke without his direction. There is joy in heaven before the Angels over one sinner that repenteth. The teares of the penitent are as it were the wine of the Angels: But an impenitent heart putteth to flight the Angels our keepers. Let vs therefore repent, that wee may cause the Angels to rejoyce. The Angels are of an heavenlie and spirituall nature: Let vs therefore thinke vpon heavenlie and spirituall thinges, that they may take pleasure to bee with vs. The Angels are humble, and hate pryde altogether; becaus that they

Heb. 1. 14 Luther.

Eccls 10. 9 they are not ashamed to tende little children: *Why* then *is earth and ashes prowde*, when the heavenly spirits so humble themselues? At death especiallie the devils subtilitie is to bee feared, because it is written, that the Gen. 3. 15 *serpent* lyeth in waite for the *heele*: The heele, which is the extreme part of the bodie, is the least terme of our lyfe. In that last agonie of death, the Angels guard is most necessarie; that they may deliver vs from the fierie darts of the devill, and carrie our soule when it is gone out of the prison of our body, into the heavenly paradise. When *Zacharie* was in the temple busie about his holie function, the *Angell of the Lord came vnto* Luke 1. 11 *him*: So lykewyse if thou delightest in the exercise of the word and prayer, thou mayst rejoyce to haue the Angels thy protectours. O most mercifull God, thou that leadest vs through the desert of this world by the conduct of the holie Angels, grant that we may at length be carried by them into the kingdome of heaven.

Medit.

Of the devils treacheries.

The devils treacheries who knowes?
A thousand wayes he seekes our woes.

CONsider, thou devout soule, in what danger thou art, because the devill thyne adversarie is always lying in waite for thee. He is an enemie, for boldnesse, most readie; for strength, most powerfull; for subtiltie, most cunning; for engines, well stored; in fight indefatigable; into all shapes changeable: Hee enticeth vs into manie sinnes, & having enticed vs, hee accuseth vs before GODS judgement seat. He accuseth God to men, and men to God, and men one to another. Hee exactlie considereth everie ones naturall inclination; and then he layeth for them the snares of tētations. As in the besiedging of cities the besiedgers come not against the strong and fortified places, but where they finde the walls weake, the ditches plaine, and the turrets without guard: So the devill, when hee assaulteth the soule of man, hee first setteth vpon that part which hee

Lactant.

Chrysost.

Camer.

hee findeth softest, and best affected for him the easier to worke vpon: If hee bee once overcome, he doeth not presently remoue, but commeth againe to tempt with greater force, that so hee may by tediousnesse and neglect overcome those whom by violence of tentations he could not overcome. Against whom will hee not vse his subtile tricks, when hee was so bold as to set vpon the Lord of majestie himselfe with his craft & subtilitie? What Christian will hee spare, when hee sought to winnow Christs Apostles themselues lyke wheat? Hee deceaved *Adam* in his nature instructed: Whom cannot he deceaue in his nature corrupted? He deceaved *Iudas* in the schoole of our Saviour; And whom will he not deceaue in the world in the schoole of error? In al states the devils treacheries are much to be feared. In prosperitie he lifteth vs vp with pryde: In adversitie hee driveth vs to despare: If he seeth a man delighted with frugalitie, hee entangleth him in the fetters of vnsatiable covetousnesse; If he seeth a man of an heroical

Matth. 4. 3

Luke 22. 31

Gen. 3. 4

spirit,

spirit, hee setteth him on fire with flaming anger: If he seeth a man somewhat merrier than ordinarie, he inciteth him to burne with lust: Those whom he seeth to be zealous in religion, he laboureth to entangle in vaine superstition: Those whom hee seeth exalted to dignities, hee pricketh them forwardes with the spurres of ambition. When hee allureth a man to sinne, he amplifieth Gods mercie; and when he hath cast him headlong into sinne, he amplifieth Gods justice: First he will leade a man to presumption, and afterwards he laboureth to bring him to desperatiõ. Sometimes he assaulteth outwardlie by persecution; sometimes he assaulteth inwardly by fiery tentations: Sometimes he sets vpon vs openly, & by force; somtimes secretly, & by fraude. In eating he sets before vs gluttonie; in generating, luxurie; in exercising, sluggishnesse; in conversing, envy; in governing, covetousnesse; in correcting, anger; in dignitie, pryde: In the heart he sets evill cogitations; in the mouth, false speakings; in the other members wicked

Bernard.

Augustine.

wicked actions: When wee are awake, hee moveth vs to ill workes; when wee are asleepe, he moveth vs to filthie dreames. So then in every place and in every thing we must beware of the devils treacheries. We sleepe, but he watcheth: Wee are secure, and hee goeth about *lyke a roaring lyon*. If thou shouldest see a lyon readie to assault thee, how wouldest thou feare and tremble! When thou heares that the infernall lyon lyeth in waite for thee, doest thou sleepe soundlie on both eares? Consider therefore, thou faythfull soule, the treacheries of this most potent enemie, and seeke the ayde of spirituall arms, Let thy *loynes bee girt* with the girdle of trueth, and covered with the *breast-plate of righteousnesse*. Put on Christs perfect righteousnes; and thou shalt then be safe from the devils tentations. Hide thy selfe in the holes of Christs wounds as often as thou art terrified by the darts of this malignant serpent. The true believer is in Christ: as therefore Satan *hath no power* over Christ, so hath he no power over the true believer.

1 Pet. 5, 8.

Epher 6, 14

Can. 2, 14

Iohn 14.30

Let

Let thy *feete bee shod with the preparation of the Gospell of peace.* Let our confession of Christ be alwayes heard in our mouthes: So no tentations of the devill shall hurt vs. The words of the enchanter doe not so driue away the corporall serpent, as the voyce of constant confession doeth put to flight this spirituall serpent. *Take the sheild of fayth, to quench all the fierie darts* of this most wicked enemie. *Fayth remoueth mountains*; vnderstand the mountains of *doubts, persecutions,* and *tentations.* The *Israelits* whose doore-posts were signed with the blood of the paschal Lamb, were not smitten by the destroying Angel: So likewise those whose hearts are by fayth sprinkled with the blood of Christ, shall not bee hurt by this destroyer. Fayth relyeth vpon Gods promises: Now Satan cannot overthrow Gods promises: Therefore Satan cannot prevaile agaynst fayth. Fayth is the light of the soule, and the tentations of the malignant spirit doe soone appeare through this light. By fayth our sins are throwne into the profound

Ephes 6, 15

Ephes 6, 16

Matt. 17, 20

Exod 12, 13

Mic. 7, 19

sea

sea of Gods mercie; and in that the fierie darts of the devil shall be easilie quenched. We must put on lyke wyse the *helmet of salvation*, that is holie hope. Endure tentation, and expect an issue out of the tentation. For God is the moderator of them that contend, & the crowne of them that overcome. If there bee no enemie, then no fight; if no fight, no victorie; if no victorie, no crown. Better is that fight that bringeth vs nearer to GOD, than that peace which alienateth vs from God. We must also take the sword of the Spirit, that is, the word of God. Let the consolations in Scripture prevaile more with thee, than the contradictions of the devil. Christ overcame all Satans tentations by the word: and still by the word Christians overcome all Satans tentations. To conclude, In prayer thou hast great ayde against tentations. As often as the little ship of the soule is readie to be overwhelmed with the waues of tentations, awake Christ by thy prayers. Wee overcome visible enemies by striking, but wee overcome

Ephes 6. 17

Gregor.

Savanar.

Nazian.

Matt. 4. 4

Augustine.

come our invisible enemie by powring foorth prayers. Fight thou, O Christ, both in vs, and for vs, that so through thee wee also may overcome.

Meditat. XXVIII.

Generall rules of a godlie lyfe.

Hee's onlie wise who God doth know,
And doth by lyfe his knowledge show.

EVerie day thou draweſt nearer to thy death, judgement, and eternitie: Therfore thinke every day how thou mayſt bee able to ſtand in that moſt ſtrict and ſevere judgement, and ſo liue for ever. Looke diligentlie vnto thy thoughts, words, and deeds, becauſe heereafter thou muſt giue an exact account for all thy thoughtes, wordes, and deedes. Everie euening thinke that thou ſhalt die that night: Everie morning thinke that thou ſhalt die that day. Doe not deferre thy converſion and good works till to morrow; be- Eccleſ 12, 14

cause to morrow is vncertayne, but death is certayne, and hangeth ouer thy head everie day. Nothing is more contrarie to godlinesse, than delay: If thou contemnest the inward calling of the holie Spirit, thou shalt never attayne to true conversion. Deferre not thy conversion and good workes still thy olde age; but offer vnto GOD the flower of thy youth. It is vncertayne whether the young man shall liue till hee bee olde: But it is certayne that destruction is prepared for the young man which is impenitent. No age is fitter for Gods service, than youth which flowrisheth in strength both of bodie and mynde. For no mans sake vndertake an evill cause; for it is not that man, but God that shall hereafter judge thee. Doe not therefore preferre the favour of men before the grace of God. In the way of the Lord eyther wee goe forwardes, or else wee goe backwards: Therefore examine thy lyfe everie day, whether thou goest forwardes or backwardes in the studie of pietie. To stand in the way of the Lord, is to goe

Eccls 18.22

goe backe. Doe not delight then to ſtand ſtill in the courſe of godlineſſe; but ſtudie alwayes to walke in the way of the Lord. In thy converſation bee courteous towards all, grievous to none, familiar with few. To God liue piouſlie, to thy ſelfe chaſtlie, to thy neighbour juſtlie. Show favour to thy friend, ſhow patience towards thy enemie, ſhow thy goodwill towards all, and thy bountie to whom thou art able. In thy lyfe die daylie vnto thy ſelfe, and vnto thy vices: So in death thou ſhalt liue vnto God. Let mercie appeare in thy affection, courteſie in thy countenance, humilitie in thy attire, modeſtie in thy neighbourhood, and patience in tribulation. Alwayes thinke vpon three things paſt; The evill committed, the good omitted, and the tyme pretermitted. Alwayes thinke vpon three things preſent; The brevitie of this preſent lyfe, the difficultie of beeing ſaved, and the paucitie of them that ſhall be ſaved. Alwayes thinke vpon three thinges to come; Death, than which nothing is more horrible; Iudgement, than

Bernard.

Hugo

which nothing is more terrible; the pains of hell, than which nothing is more intollerable. Let thy euening prayers amend the sinnes of the day past. Let the last day of the weeke amend the faults of the dayes past. In the euening thinke how manie are plunged that day into hell; and giue thankes vnto God for granting thee tyme to repent. There are three thinges aboue thee, which never let slip out of thy memorie; The eye that seeth all, the eare that heareth all, and the booke wherein all things are written. God hath communicated himselfe whollie vnto thee; communicate thou thy selfe whollie vnto thy neighbour. That is the best life which is busied in the service of others: Show obedience and reverence to thy superiour, giue counsell and ayd to thy equall, defend & instruct thy inferiour. Let thy bodie bee subject to thy mynde, and thy minde to God. Bewaile thy evills past, and esteeme not the goods that are present, and desire with all thy heart the goods which are future. Remember thy sin, to grieue for it:

Bernard.

Remember

Remember death, that thou mayst ceasse from sinne: Remember Gods iustice, that thou mayst bee kept in feare: Remember Gods mercie, that thou mayst not despaire. As much as thou canst, withdraw thy selfe from the world, and addict thy selfe wholly vnto the seruice of the Lord. Alwayes in delights thinke that thy chastitie is in danger; in riches thinke that thy humilitie is in danger; in manie businesses thinke that thy godlinesse is in danger. Studie to please none but Christ: Feare to displease none but Christ. Alwayes pray thou vnto GOD to command what hee will, and to giue what hee commandeth. Pray vnto him to cover what is past, and to governe what is to come. As thou desirest to seeme, so also thou must bee. For God iudgeth not according to the show, but according to the trueth. In thy words *take heede of much babling*: because *for everie idle word thou must giue an account in the day of iudgement*. Thy works be they what they will, doe not passe away; but are cast as certaine seeds of eternitie

Bernard.

Matt. 6. 7.

Matt. 12. 36

Gal. 6, 8 *If thou sowest in the flesh, of the flesh thou shalt reape corruption: If thou sowest in the spirit, of the spirit thou shalt reape lyfe everlasting.* The honours of the world shall not follow thee after death; neyther shall thy heaps of riches follow thee, neyther shall thy pleasures follow thee, neyther shall the vanities of this world follow thee: But, after all, *thy workes* Revel 14.13 *shall follow thee*: As therefore thou desirest to bee at the day of judgement, to day oppeare to bee such in the sight of God. Doe not esteeme Cyprian. those things that thou hast; but rather esteem those that thou wantest. Be not prowde for what is given thee, but be humbled rather for that which is denyed thee. Learne to liue whiles thou mayst liue: In this life is eternall lyfe eyther obtained or lost: After death there is no tyme to worke, but the time of recompense beginneth. In the lyfe to come working is not expected, but the reward of working. Let holie meditation bring foorth in thee knowledge, & knowledge, compunction; and compunction, devotion: and let devotion make

make prayer. The silence of the mouth is a great good for the peace of the heart. The more thou art separated from the world, the more acceptable thou art vnto GOD. Whatsoever thou desirest to haue, aske of God; whatsoever thou hast, giue vnto God. He that is not thākfull for that which is given alreadie, is vnworthie to receaue more. Gods graces cease to descend, when our thanks cease to ascend. Whatsoever happeneth vnto thee, make vse of it for good: When thou art in prosperitie, thinke that thou hast then an occasion to blesse and praise GOD: When thou art in adversitie, thinke that thou art then put in mind of thy repentance & conversion. Show the strēgth of thy power in helping; the strength of thy wisdome, in instructing; & the strength of thy riches, in doing good. Let not adversity cast thee downe, neyther let prosperitie lift thee vp. Let all thy lyfe be directed vnto Christ, as vnto the marke. Follow him in the way, that thou mayst overtake him in thy countrey. In all thinges haue a speciall care of

Kempis.

Bernard.

Lod. Vives

profound humilitie, and ardent charitie. Let charitie lift vp thy heart vnto God, that thou mayest cleaue vnto him: And let humilitie keepe thy heart downe, that thou beest not prowde. Iudge God to bee a Father, for his clemencie; a Lord, for his discipline; a Father, for his power & gentlenesse; a Lord, for his severitie and justice: Loue him as a Father, piously; feare him as a Lord, necessarilie: Loue him, because hee willeth mercie; feare him, because he willeth not sinne: Feare the Lord and *trust in him*: acknowledge thy miserie, and proclaime his mercie. O God, thou that hast given vs *the will*, giue vs also grace *to perfect*.

Ter-tull.

Psal. 37. 5

Phil. 2. 13

Meditat. XXIX.

Of the shaking off securitie.

To liue it is not, but to die,
To liue in all securitie.

COnsider, thou deuoute soule, what an hard matter it is to be saued; & thou shalt easilie shake off all security. At no time, & in no place is there security: Neither in heaven, nor in paradise; and then much lesse

Ber-nard.

in the world. An Angell fell in the presence of the divinitie; and *Adam* fell in the place of pleasure: *Adam was created after the image of God*, and yet notwithstanding hee was deceaved by the treacheries of the devill: *Solomon* was the wisest of men, and yet his *wives turned away his heart* from the LORD: *Iudas* was in the schoole of our Saviour, and did everie day heare the saving word of that chiefe Doctour; and yet was not hee safe from the snares of Satan: Hee was plunged headlong into the pit of covetousnesse, and so into the pit of eternall punishment. *DAVid* was *a man after Gods owne heart*, and hee was vnto the LORD as a most deare sonne; and yet by murder and adulterie he became the sonne of death. Where then is there securitie in this lyfe? Relye with an assured confidence of heart vpon the promises of God; and thou shalt bee safe from the invasions of the devill. There is no securitie in this lyfe, but that which is infallibly promised to those that believe, and walke in the way of the Lord: But when wee come vnto

Gen. 2. 17

1King 3. 12

1King 11. 3

Luke 22. 3

1Sam. 13. 14

2Sam 12. 6

future happineſſe, then at length we
Ger- ſhall haue full ſecuritie. In this lyfe
ſon. feare and religion are coupled toge-
ther; neyther muſt one bee without
the other: Bee not ſecure in adverſi-
tie: but whatſoever adverſitie hap-
peneth vnto thee in this lyfe, thinke
that it is the reward of thy ſinnes.
God often puniſheth ſecret offences
by open corrections: Thinke vpon
the grievous ſtains of thy ſinnes, and
feare him that ſhall judge thee for
thy ſins according to his juſtice. Bee
Ni- not ſecure in proſperitie: For God
cith. is angrie with him that is not puni-
ſhed in this lyfe. What are the affli-
ctions of the godlie? Bitter arrows
ſent from the ſweete hand of God.
God eſteemeth manie in this lyfe
vnworthie to bee puniſhed, whom
notwithſtanding hee reprobateth
for ever. Outward felicitie is often-
times a ſigne of eternall damnation:
Nothing is more vnhappie than the
happineſſe of ſinners; and nothing
more miſerable than he that know-
eth no miſerie. Whitherſoever thou
An- turneſt thine eyes, thou ſeeſt cauſe
gu- ſtiae. of griefe, & findeſt remedies againſt

ſecuritie:

securitie. Thinke vpon God aboue, whom wee haue offended: Thinke vpon hell beneath, which we haue deserved: Thinke vpon the sinne behinde, which we haue committed: Thinke vpon the judgement before, which we stand in feare of: Thinke vpon the conscience within, which wee haue defiled: And thinke vpon the world without, which we haue loved. Consider whéce thou cameſt; and bee ashamed: Consider where thou art, and bee sorrowfull: Consider whither thou goeſt, & tremble. The *gate* of salvation is *narrow*; but the way of salvation is yet narrower. God hath given vnto thee the treasure of fayth, but thou carrieſt it about thee *in Veſſels of clay*: He *gaue* thee the *Angels* to bee *thy keepers*: But the devill is not farre off; and hee is readie to seduce thee. Thou art *renewed in the ſpirit of thy mynde*: But yet thou haſt much of the oldneſſe of the fleſh. Thou art ſet in the ſtate of the grace of God: but yet thou art not ſet in eternall glorie. There is a manſion prepared for thee in heaven: but yet thou muſt

Bernard.

Matt. 7. 14

2 Cor 4. 7

Pſal. 91. 11

Ephel 4. 23

endure

Anselm, endure first the afflictions & assaults of the world. God hath promised forgiuenesse to him that repenteth: But hee hath not promised will to repent to him that sinneth. The consolations of eternall lyfe expect thee: But yet thou must expect to *enter in through many tribulations*. The crown of eternall reward is promised vnto thee: But first thou must fight the great fight, and bee conqueror. God doeth not change his promise: Neyther must thou change the studie of holie lyfe. If the servant doth not what the Lord commandeth, then the Lord will doe what hee hath threatned. Let a man therefore lament and grieue, shaking off all securitie, lest in the just and secret judgement of God hee bee forsaken, and left in the power of the devils, to be destroyed. If thou hast the grace of GOD, so delight thy selfe in it, as knowing that it is the gift of God, and that thou doest not possesse it by any hereditarie right: Yet be thou so secure concerning it, that thou canst not lose it, lest on a sudden when GOD shall withholde his gift, and withdraw

Acts 14.21

Cyprian,

Isidor

Bernard.

withdraw his hand, thou beest discowraged, & become more sorrowfull than is fit: But happie shalt thou be, if thou laboureſt with all care & diligence to avoyd ſecuritie, the mother of all evil. God will not forſake thee: But take heede that thou doeſt not forſake God. God hath given thee his grace: But pray thou vnto him that hee would alſo giue thee perſeverance. God biddeth thee be certayne of thy ſalvation: But hee biddeth thee not bee ſecure. Thou must *fight* valiantly, that thou mayeſt at length triumph glorioufliе. Thy fleſh within thee, fighteth agaynſt thee: And the enemie, the nearer he is, the more hee is to be feared. The world about thee, fighteth agaynſt thee: And the greater the enemie is, the more to bee feared. The devill aboue thee, fighteth agaynſt thee: And the more potent the enemie is, the more to be feared. Through the power of God, feare not to encounter with theſe enemies: Through the power of God thou ſhalt be enabled to obtain the victorie. But thou canſt not overcome theſe ſo great enemies by ſecuritie.

2 Tim. 4. 7

securitie, but by assiduitie in fighting: The time of life is the time of fight: Then thou art most assaulted, when thou knowest not that thou art assaulted: Then doe thy enemies most gather their forces together, when they seeme to grant truce. They are vigilant: and doest thou sleepe? They make themselues readie to hurt: and doest thou not make thy selfe readie to resist? Many faint by the way, and never come home into their countrey: How manie of the Israelites died in the wilderneſse, and never came to see the promised *land!* How manie spirituall
Deut. 2. 35 sonnes of *Abraham* doe perish in the wilderneſse of this world, and never come to enjoy the promised inheritance of the kingdome of heaven! Nothing is more powerfull to make vs shake off securitie, than to thinke of the paucitie of them that endure to the last. Let it therefore bee our onlie desire, to attaine to the glorie which is in heaven: Let it bee our onlie loue, to come thither: Let it be our onlie griefe, that we are not alreadie come thither: And let it bee our

our onlie feare, that wee come not thither: That so wee may haue no joy, but in those thinges that eyther further vs in the way thither, or giue vs hope of comming thither. What doeth it profite thee to rejoyce for a moment, and to lament for ever? What joy can there bee in this lyfe, when that which delighteth passeth away, and that never passeth away which tormenteth? We liue in securitie, as if wee were past the snare of death and day of judgement. Christ sayth, that he will *come* to judgement *at such an houre as wee thinke not of.* This sayth trueth it selfe, and againe he repeateth it: Heare this, & feare. If the LORD will come at such an houre as wee thinke not of, we haue great cause to feare; that so we come not vnto judgement vnprovided. If wee come vnprovyded, how shall we be able to endure the strict examination in judgement? Notwithstanding, that which is lost in this one moment, cannot be recovered againe for ever. In the shortnesse of one moment, judgement shall passe what we shall be for all eternitie. In this

An-selm.

Matt. 24.24

this one moment life or death, damnation or salvation, punishment or eternall glorie shall bee appoynted to everie one. Lord, thou that hast give vs grace to that which is good, giue vs also perseverance in that which is good.

Meditat. XXX.

Of the holie imitation of Christ his lyfe.

Christs lyfe must bee a rule to thee,
If Christs disciple thou wilt bee.

Gre-gor. THe holy life of Christ is the most perfect patterne of all vertues: Everie action of Christ serveth for our instruction. Manie would come to Christ; but they will not follow him: They would enjoy Christ; but they will not imitate him. *Learne of mee, for I am meeke and lowlie in heart,* sayth our Saviour: Vnlesse thou wilt be Christs disciple, thou canst never bee a true Christian: Let not Christs passion onlie bee thy merite; but let his action also bee thy example to liue after: Thy *beloved is white and*

Bernard.

Matt. 11.29

Cant. 5.10.

ruddie

ruddie: Bee thou alſo ruddie, by the ſprinkling of his blood; and white, by the imitation of his lyfe. For how doeſt thou loue Chriſt, if thou loveſt not his holie lyfe? *If yee loue mee, keepe my commandements*, ſayeth our Saviour: Therefore he that keepeth not his cõmandements, loveth him not. Chriſts holie lyfe is the perfect rule of our lyfe: And this one rule of Chriſts life, is to be preferred before all the rules of *Francis*, or *Benedict*. If thou wilt bee the adopted ſonne of God, conſider what was the lyfe of his onlie begotten Sonne. If thou wilt bee a coheire with Chriſt, thou muſt bee a follower of Chriſt. Hee that liveth in vices, hath given himſelfe to the ſervice of the devill: And he that will be with the devill, how can he be with Chriſt? To loue ſinne, is to loue the devil, becauſe all ſinne is from the devill: How then can hee that is a lover of the devill, bee a lover of Chriſt? To loue GOD, is to loue holie lyfe; becauſe all holie lyfe is from GOD: How then can he that is not a lover of holie lyfe, bee a lover of GOD?

John 14.15

1 John 3. 8

Gregorie God? The doing of the worke is the triall of loue: It is the propertie of loue, to follow and to obey him that is beloved, to will the same that he willeth, and to be affected as hee is. If then thou loueſt Chriſt truely, thou wilt obey his cõmandements, thou wilt with him loue holie lyfe: and *being renewed in the ſpirit of thy mynde*, thou wilt thinke vpon heavenlie things. *Eternall lyfe* conſiſteth in the *knowledge of Chriſt*: And hee that loveth not Chriſt, knoweth him not. Hee that loveth not humilitie, chaſtitie, gentleneſſe, temperance, & charitie, loveth not Chriſt: Becauſe the loue of Chriſt was nothing elſe but humilitie, chaſtitie, gentleneſſe, temperance, and charitie. Chriſt ſayth, that he *knoweth not them*, that fulfill not the will of his Father: Therfore they alſo know not Chriſt, that fulfill not the will of their heavenlie Father. But what is the will of our heavenlie Father? It is, according to the Apoſtle, *our ſanctification*. He is not of Chriſt that hath not the *ſpirit* of Chriſt: Now where the Spirit of Chriſt is, hee is preſent with

Ephes 4. 23

John 17. 3

Matt. 7. 23

1 Thes 4. 3

Rom. 8. 14

with his gifts and fruits. But what are the *fruits* of the *Spirit? Loue, Ioy, peace, long-suffering, gentlenesse, goodnesse, fayth, meeknesse, temperance.* As *the holie Ghost rested vpon Christ*; So doeth hee also rest on all those that are in Christ, by true fayth: Because the spouse of Christ doeth run in the odour of Christs *oyntments. Hee that cleaveth vnto the Lord, is one spirit with him*: As the carnall copulation of the man & the woman maketh of them one flesh: So the spirituall conjunction of Christ & the faythfull soule maketh of them one spirit. And where there is one spirit, there is one will; and where there is the same will, there are the same actions: Therefore hee that doeth not conforme his lyfe to the lyfe of Christ, is convinced, that he neyther doeth cleaue vnto God, neyther hath his Spirit. Is it not meet that we should conforme all our lyfe to the lyfe of Christ, who in loue conformed himselfe whollie vnto vs? *God manifesting himselfe in the flesh*, set before vs an example of holie lyfe; that whosoever doeth not liue an holie lyfe, might

Gal. 5. 22 23
Isai 11. 2
Matt. 3. 16
Cant. 1. 3
1 Cor. 6. 17
Matt. 19. 5
Grat.
1 Tim. 3. 16

might be without excuse as concerning the flesh. No lyfe is more pleasant or quiet than the lyfe of Christ; because Christ is true GOD: And what can enjoye more pleasure or tranquillitie than God, who is the chiefest good? This lyfe bringeth foorth short joy, but draweth with it eternall sorrow. To whomsoever thou conformest thy selfe in this life, to him also shalt thou be conformed in the resurrection: If thou beginnest here to conforme thy selfe vnto the lyfe of Christ; thou shalt in the resurrection be more fullie conformed vnto him. If thou conformest thy selfe vnto the devill by sinne; thou shalt in the resurrection bee conformed vnto him by torment. *Hee that will follow mee, let him denye himselfe,* Matt. 16:24 sayth our Saviour, *and take vp his crosse* daylie. If in this lyfe thou denyest thy selfe; at the day of judgement Christ shall acknowledge thee for his. If for Christ heere in this lyfe thou renouncest thine owne honour, the loue of thy selfe, and thine owne will; in the lyfe to come Christ wil make thee partaker of his honour

honour, of his loue, and of his will. If in this lyfe thou partakeſt of the croſſe; in the life to come thou ſhalt partake of eternall light: If in this lyfe thou partakeſt of tribulation; in the lyfe to come thou ſhalt partake of conſolation: If in this lyfe thou partakeſt of perſecution; in the lyfe to come thou ſhalt partake of a moſt large retribution. He that ſhall *confeſſe wee before men*, ſayeth our Saviour, *him alſo will I confeſſe before my Father which is in heaven*: But wee muſt confeſſe Chriſt not onlie by the profeſſion of doctrine, but alſo by conformitie of lyfe: So ſhall hee at length, at the day of judgement, acknowledge vs for his. *Whoſoeuer ſhall denye mee before men, him alſo will I denye before my father which is in heaven.* Chriſt is not onlie denyed by words, but alſo, and that much more, by wicked lyfe: Whoſoeuer therefore doeth in this lyfe denye Chriſt by his deeds, ſhall in deede bee denyed by Chriſt at the day of judgement. Hee is not a Chriſtian that hath not the true fayth of CHRIST: But true fayth

Matt. 10.32

33

fayth ingrafteth vs into Christ, as vine-branches into the spiritual vine. *Euerie branch* that is in Christ, and *bringeth not foorth fruit*, the heavenlie husbandman *taketh away*: But he that remaineth in Christ, and in whom Christ *dwelleth by faith*, bringeth foorth much fruit. That branch is not in the vine, which draweth not from the vine its sap and nourishment: So neyther is that soule in Christ by fayth, which draweth not from Christ the sap of loue by fayth. Conforme vs, good Iesus, vnto thy lyfe in this world; that in the world to come wee may bee fullie conformed vnto it.

Iohn 15. 2

Ephes 3. 17

Meditat. XXXI.

Of the denyall of a mans owne selfe.

Thou from thy selfe must first depart,
Before thou canst in Christ haue part.

Matt. 16. 24

Whosoeuer will follow mee, let him denye himselfe, sayth our Saviour: To denye ones selfe, is to renounce the loue of ones selfe: For the

the loue of ones ſelfe doeth exclude the loue of God. If thou wilt bee Chriſts diſciple, it is neceſſarie that ſelfe-loue ſhould altogether die in thee. No man loveth Chriſt, vnleſſe hee hateth himſelfe. *Vnleſſe the graine of wheat which is caſt into the earth doe die, it doeth not bring foorth fruit*: So thou canſt not reape the fruits of the holie Spirit, vnleſſe ſelfe-loue doe die in thy heart. The Lord ſaid vnto Abraham, *Goe out from thine owne land, and from thyne owne kindred, and from thy fathers houſe, vnto the land which I ſhall ſhow thee.* Thou canſt not bee the true diſciple of Chriſt, and a true ſpirituall man, vnleſſe thou goeſt foorth from the loue of thy ſelfe. *Iacob* in his *wraſtling with the Angell*, was lamed in one foote, the other being ſound and whole. By the two feete is vnderſtood a double loue; the loue of ones ſelfe, and the loue of God. Then ſhall a man bee partaker of Gods bleſſing, when hee haulteth vpon the foote of ſelfe-loue, the other foot, that is, of the loue of God, remaining ſound and whole. It is impoſſible for thee

Iohn 12, 24

Gen. 12, 1

Gen. 32, 24 31.

Granat.

Iohn Clim.

with

with one eye to behold heaven and earth: So it cannot bee that with one and the same will a man should loue himselfe inordinatelie, and loue God also. Loue is the chiefest good of our soule: Therefore we must giue the chiefe good of our soule to the chiefest good, that is, to God. Thy loue is thy God, that is, whatsoeuer thou louest chieflie thou setteſt in the place of God: But God is truelie the chiefe being: Whosoeuer therefore loueth himselfe, judgeth himselfe to bee God, and setteth himselfe in the place of God, which is the greatest idolatrie that can bee. Whatsoeuer thou loueſt chieflie, thou makeſt it to bee the ende of all other thinges, and thou judgeſt it to bee the full complement of all thy desires: But it is God onlie who is the *beginning and the ende* of the creatures: Hee is the first and the last: hee onlie filleth the desire of our hearts, and there is no created thing that can satisfie thy desires: Therefore thou must preferre the loue of God before the loue of thy selfe. God is the beginning and the ende: In him there-

Reuel 1. 8

fore

fore muſt our loue begin, and in him alſo muſt it end. The eſſence of God is without all the creatures, as God was in himſelfe from all eternitie: So withdraw thou thy loue from all the creatures. Such as thy loue is, ſuch are thy workes: If thy workes proceede from true fayth and loue of God; they are acceptable vnto God, and appeare great in his eyes, though in the eyes of all men they ſeeme but ſmall: If they proceede from ſelfe-loue, they cannot pleaſe God. Selfe-loue defileth the moſt excellent workes. When Chriſt was in the houſe of *Simon*, a certaine *woman* broke a veſſell of *precious ointment, and anointed the head of Chriſt*: The worke ſeemed to bee ſmall, and yet notwithſtanding it was acceptable vnto Chriſt; becauſe it proceeded from true fayth, pure loue, and ſerious contrition. Sacrifice in the old Teſtament was a worke acceptable vnto God; and yet God was not well pleaſed that *Saul* ſet apart the ſpoyls of the Amalekites, to offer ſacrifice vnto GOD. Why? Becauſe this did not proceede from the loue

Matt. 26. 7 Iohn 12.

1 Sam. 15. 15

of God: For if hee had loved God truelie, he would not haue contemned the commandement of GOD about the burning of all the spoyls: Hee loued himselfe, and his owne deuotion. Loue is a kynde of fire: For so the Church prayeth; Come, O holie Ghost, and kindle in the faythfull the fire of thy loue. Fyre doeth not cleaue fast vnto the earth, but alwayes tendeth vpwards: So thy loue must not rest in thee, but it must bee lifted vp vnto the LORD. Againe, to denye ones selfe, is to renounce his owne honour: Vnto the chiefe good alone is due the chiefest honour: And God is the chiefest good. Hee that seeketh his owne glorie, cannot seeke Gods glorie, as our Saviour said vnto the Pharisees, Iohn 5. 44 *How can yee beleeue, which receaue honour one of another?* Beholde the example of Christ, and follow it: Hee often witnesseth of himselfe, that hee seeketh not his owne glorie, that Iohn 5. 41 Matt. 21. 29 hee *receaueth not honour from men*, and that hee is humble in heart. All thy gifts thou receauest from GOD: Therefore render them againe vnto God,

God. The rivers of all goods doe flow from this fountaine of GODS goodneſſe: Therefore let them all flow backe againe into the ſea. The herbe which is called Tornſoll, or Heliotropium, doeth alwayes turne it ſelfe vnto the ſunne, by vertue whereof it draweth its life and nowriſhment: So doe thou with all thy gifts and honour turne thy ſelfe towards God, and attribute nothing vnto thy ſelfe. If thou haſt anie thing of thine owne, thou mayeſt ſeeke thine owne honour, and attribute thy gifts vnto thy ſelfe: But ſeeing that thou haſt nothing of thine own, but all from God, therefore thou muſt ſeeke, not thine owne honour, but the honour of God. The ſeeking his owne honour, doeth turne a man away from God: Wee haue an example in *Nabuchadnezzar*, who ſaid, *Is not this great Babylon, that I haue* Dan. 4. 30
built for the houſe of my kingdome, by the ſtrength of my power, and for the honour of my majeſtie? But what followeth? *Whiles the word was in the* 31
kings mouth, a voyce came from heaven, ſaying, To thee, O Nauuchadnezzar, 32

is it spoken: Thy kingdome is departed from thee, thou shalt bee cast out from the companie of men, and thy dwelling shall bee with the beasts of the field: Even so, if thou, out of vayne-glorie and pryde doest boast of thy Babylon, that is, the building of thy good works, and take the glorie thereof vnto thy selfe, and not giue it vnto God; thou shalt bee cast away from the sight of God. Last of all, to denye ones owne selfe, is to renounce his owne will: Wee must alwayes obey the best will: And Gods will is alwayes the best. Wee must obey his will, from whom wee haue all that wee haue: And from GOD commeth all that wee haue. Wee must obey his will, who leadeth vs alwayes vnto lyfe, and that which is good: *Delight in the Lord, and he shall giue thee thy hearts desire.* Our owne will leadeth vs vnto death, and vnto damnation. By what did our first father fall from the grace of God, and state of salvation, into eternall damnation? By leaving the will of God, and following his owne will. Hee neglected the commandement of God,

1 Cor. 4. 7

Psal. 37. 4

God, and gaue eare vnto the perſwaſion of the deuill: Therefore, the true diſciple of Chriſt renounceth his owne will, and deſireth to follow the will of God. Beholde Chriſt! Hee being in the agonie of his paſſion, offered his own will as a moſt acceptable ſacrifice vnto God: Offer thou alſo vnto GOD thyne owne will, and ſo ſhalt thou perfect that denyall of thy ſelfe, which Chriſt requireth. Let *thy* holy *wil*, O Lord, *be done in earth, as it is in heauē.*

Matt. 26.39

Matt. 6.10

Meditat. XXXII.

Of the true reſt of the ſoule.

Thy ſoule can nothing ſatiate
But God who did thy ſoule create.

IN the tranſitorie thinges of this world the ſoule often ſeeketh for reſt, but findeth it not: Why? Becauſe the ſoule is more worthy than all the creatures; and therefore, ſhe cannot finde peace and quietneſſe in them as being more vile. All worldlie thinges are flitting and tranſitorie; but the ſoule is immortall: How ſhould ſhee then finde true reſt in

them ? All those are terrestriall: our soule hath a celestiall origi-
How should shee then satiate
fulfill her desire in them ? In Christ
Matt. 11.29 shee *findeth rest*, hee can satisfie and fulfill her desire. Against the wrath of God, shee resteth in the wounds of Christ: Against the accusation of Satan, shee resteth in the power of Christ: Against the terrour of the law, shee resteth in the Gospell of Christ: Against the sinnes which accuse her, shee resteth in the *blood*
Heb. 12.24 *of Christ, which speaketh better things*, before God, *than the blood of Abel*: Against the terrour of death, shee resteth with cõfidence in the session of Christ, at the right hand of the Father. And thus our fayth findeth rest in Christ, and our loue findeth great rest also. Hee that by his loue cleaveth vnto earthlie things, hath no true rest; because earthlie things themselues haue it not in them: They cannot fullie satiate the soules appetite; because they are all finite: But our soule being created after the image of God, doeth desire that infinite good in which is all good. As therefore our fayth ought not to re-

ye vpon anie of the creatures, but vpon the merite of Christ onlie: So also our loue should not bee setled vpon anie of the creatures, nor vpon our selues: For selfe-loue hindereth the loue of God. Wee must preferre the loue of God before all. Our soule is the spouse of Christ: To him alone therefore must shee adhere. Our soule *is the temple of GOD*: Therefore shee must giue entertainment to none but him. Manie seeke for rest in riches: But without Christ there is no rest to the soule. Where Christ is, there is povertie, if not in act, yet in affect. He being the Lord of heaven and earth, had not where to rest his head: and so would hee commend and sanctifie povertie vnto vs. Riches are without vs: But that which will quiet the soule must bee within. To what shall our soule cleaue vnto at death, when we must leaue all worldlie thinges? Eyther our riches forsake vs, or wee them: often in our lyfe, but alwayes at our death. Where then shall our soule finde peace and rest? Manie seeke for rest in pleasures: But plea-

1 Cor. 3. 16

Matt. 8. 20

sures can bring no rest or delight vnto the soule; although they may vnto the bodie, for a tyme: At length griefe and sorrow follow as companions. Pleasures belong vnto this lyfe: But the soule was not created for this lyfe, because she is by death compelled to depart. How then should shee finde rest in pleasures? Without Christ there is no rest to the soule. But what was the lyfe of Christ? Extreame griefe from the first moment of his nativitie, even vnto his death. By this meanes hee the true prizer of things wold teach vs what to thinke concerning pleasure. Many seeke for rest in honours: But miserable are they that at every change of popular breath are compelled to want their rest. Honour is without, and a flitting good: But that which will giue rest vnto the soule must bee within. What canst thou say more of the praise and glorie given by men, than of *Appelles* his commended picture? Consider the corner wherein thou keepest: What is the proportion thereof to a whole Province, to all Europe,

Iod. Vives

and

and to all the habitable world? That is true honour indeede which God shall hereafter giue vnto the elect. The rest of a thing is in its ende: neyther doeth a thing rest naturallie, vntill it hath attayned to its end and place. God is the ende wherevnto the soule was created: For it was made after the image of God. Therefore, it cannot be quiet & at rest but in its ende, that is, in God. As the soule is the lyfe of the bodie: So is God the lyfe of the soule. As therefore that soule doeth truelie liue in which God dwelleth by spirituall grace: So lykewyse that soule is dead, which hath not God dwelling in it. And what rest can there bee to the soule that is dead? That first death in sinne doth necessarily draw with it the *second death* of damnation. Whosoever, therefore, doeth firmlie cleaue vnto God with his loue, and inwardlie enjoyeth divyne consolation, his rest can no outward thinges disquyet. In the midst of sorrowes, hee is joyfull; in povertie, rich; in the tribulations of this world, secure; in troubles, quiet;

Augustine.

Revel 20. 15

quiet; in the reproaches [illegible] contumelies of men, ſtill; and in death it ſelfe, living. Hee regardeth not the threats of tyrants: Becauſe hee feeleth within, the riches of divyne conſolation. In adverſitie, hee is not made ſorrowfull: Becauſe the holie Spirit within, doth comfort him effectuallie. In povertie, hee is not vexed: Becauſe hee is rich in the goodneſſe of God. The reproaches of men doe not trouble him: Becauſe hee enjoyeth the delights of divine honor. Hee regardeth not the pleaſure of the fleſh: Becauſe the ſweetneſſe of the Spirit is more acceptable vnto him. Hee ſeeketh not after the friendſhip of the world: Becauſe he ſeeketh the loue of GOD, who is mercifull, and a friend vnto him. Hee gapeth not after earthlie treaſures: Becauſe his chiefe treaſure is hidden in the heavens. Hee feareth not death: Becauſe in GOD hee alwayes liveth. Hee doeth not much deſire the wiſedome of the world: Becauſe hee hath the Spirit within, to bee his teacher. That which is perfect, taketh away that which is imperfect.

imperfect. He feareth neither lightning, nor tempests, nor fire, nor water, nor floods, nor the sorrowfull aspects of the planets, nor the obscuration of the lights of heaven: Because hee is carried vp aboue the spheare of nature, & by faith resteth and liveth in Christ. Hee is not drawne away by the alluremenrs of the world: Because he heareth within him the voyce of Christ, which is sweeter. Hee feareth not the power of the devill: Because hee feeleth Gods indulgence. Hee that liveth and overcōmeth In him, is stronger than the devill, that in vaine labours to overcome him. Hee followeth not the entisements of the flesh: Because living in the Spirit, he feeleth the riches of the Spirit; and by the vivification of the Spirit mortifieth and *crucifieth the flesh*. Hee feareth not the devill his accuser: Because hee knoweth Christ to be his *Advocate*. This true rest of the soule hee granteth vnto vs, who is the onlie authour and giver thereof, our Lord God blessed for ever.

Gal. 5. 24

1 Ioha. 2. 1

Medit.

Of the puritie of the conscience.

Labour to haue a conscience pure?
When all things faile, that will endure.

IN everie thing thou takest in hand haue a great care of thy cõscience. If the deuill inciteth thee to anie sinne, stand in feare of the inward checke of thy conscience. If thou art afrayde to sinne in the presence of men, let thine own conscience much more deterre thee from sinne. The inward testimonie is of more efficacie than the outward: Therefore, although thy sinnes could escape the accusations of all men, yet they can never escape the inward witnesse of thy conscience. Thy conscience shall be in the number of those *bookes*, that shall be *opened* at the judgement to come, as is testified in the Reuelatiõ. The first is the booke of Gods omniscience; in which the thoughtes, wordes, and deedes of all men shall manifestlie appeare. The second booke is Christ, which is *the booke of lyfe*; in this booke whosoeuer shall be found written by true faith, shall

Revel 20.12

Revel 21, 8

bee carried by the Angels into the court of heaven. The third is the booke of the Scripture, according to the prescript rule whereof our faith & good works shal be judged: *The word that I haue spoken*, sayeth our Saviour, *shall judge them at the last day*. The fourth booke contayneth in it the testimonies of the poore, which in the day of judgement shall *receaue vs into an everlasting habitation*. The fifth booke containeth the inward testimonie of the conscience: For the conscience is the booke in which all sinnes are written: The conscience is a great volume in which all things are written by the finger of Trueth. The damned canpot denye their sinnes at the day of judgement; because they shall bee convinced by the testimonie of their owne consciences: They cannot flie from the accusation of their sinnes; because the tribunall of the conscience is within, & at home. A pure conscience is the most cleare glasse of the soule, in which shee beholdeth God and her selfe. A filthie eye cannot beholde the splendour of true light: Herevpon sayeth our

Iohn 12.48

Luke 16, 9.

Bernard.

Nazian.

Matt. 5. 8 Cameer, Saviour, *Blessed are the pure in heart, for they shall see God.* As a beautifull and faire face is pleasing to the eye of man: So a pure & cleare conscience is acceptable in the sight of GOD: But the putrified cõscience begetteth never-dying wormes. Let vs therefore, in the present, haue a sense and feeling of the worme of conscience, and labour to destroy it: But let vs not foster it, lest it liue with vs for ever. All other bookes were invented to mende this booke. What doeth much science profite, if there bee a foule conscience? Thou shalt bee judged hereafter before the throne of God, not by the booke of thy science, but by the booke of thy conscience. If thou wilt wryte this booke right indeed, wryte it according to the copie of the booke of lyfe: Christ is *the booke of lyfe*: Let the profession of thy faith be conformed to the rule of Christs doctrine, & let the course of thy life be cõformed to the rule of Christs lyfe. Thy conscience shall bee good, if there bee puritie in thy heart, trueth in thy tongue, and honestie in thy actions.

Bernard.

Revel 13. 8

Vse

Vse thy conscience for a lanthorne in all thy actions: For that will plainlie show vnto thee what actions in thy lyfe be good, and what be evill. Avoyde that judgement of thy conscience, in which one and the same shal be both defendant, & plaintiffe, witnesse, judge, tormentour, prison, scourge, executioner, & slaughterer. What escape can there bee there, where it is the witnesse that accuseth, and where nothing can be hid from him that judgeth? What doeth it profite thee, if all men commend thee, and thy consciense accuse thee? What shall it hurt thee, if all men detract from thee, & thy conscience defende thee? This judge is anough to accuse, judge, and condemne everie man. This judge is vncorrupt, and cannot be moved with prayers, or corrupted with rewardes. Whithersoever thou goest, and wheresoever thou art, thy conscience is alwayes with thee, and carrieth about her, whatsoever thou hast laid vp in her, whether it bee good or evill. Shee keepeth for the living, and restoreth to the dead, that which was committed

Nil. Bish.

Cyprian.

Gregor.

Bernard.

committed to her keeping. So it is true that *a mans enemies are they of his owne household*: So in thyne owne house, and amongst thyne owne familie, thou hast those that doe obserue, accuse, and torment thee. What doeth it profite thee to liue in all aboundance and plentie, and to bee tormented with the whip of conscience? The fountaine of mans felicitie and miserie is in his minde: What doeth it profite a man in a burning fever to lye vpon a bed of golde? What doeth it profite a man tormented with the firebrands of an ill conscience, to enjoy all outward felicity? As much as we regard everlasting salvation, so much let vs regard our conscience. For if a good conscience be lost, fayth is lost; and if fayth bee lost, the grace of God is lost; and if the grace of God be lost, how can wee hope for everlasting lyfe? As the testimonie of thy conscience is, such judgement mayest thou expect from Christ. Sinners shall become their owne accusers, though none accuse them, or bring ought agaynst them. As the drunkard,

Matt. 10.16

Lod. Vives

Chry. soft.

kard, while he is overwhelmed with wine, hath no sense of the hurt which hee receaveth by the wyne; but when hee hath slept out his drunken fit, then he feeleth the hurt: So sinne, whiles it is in action, doeth blinde the minde, and lyke a thicke clowde doeth obscure the brightnes of true judgement: But at length the conscience is rouſed, and gnaweth more grievouslie than anie accuſer. There are three judgements; The judgement of the world, the judgement of thy selfe, & the judgement of God: And as thou canst not escape the judgement of God: So neyther canst thou escape the judgement of thy selfe; although sometimes thou mayest escape the judgement of the world. No walls can hinder this witnesse from seeing all thy actions: What excuse can saue thee, whē thy conscience within doth accuse thee? The peace of conscience is the beginning of everlasting life. Thou mayest more truely and heartily rejoyce in the midst of troubles, having a good conscience, than thou canst in the midst of thy delights, having an evill

conscience.

conscience. Agaynst the backbiting of all that beare thee ill will, thou mayest confidentlie oppose the defence and excuse of thy conscience.

Bernard. Enquire of thy selfe concerning thy selfe; becausse thou knowest thy selfe farre better than anie other man doeth. At the last judgement what will the false praises of others profit thee, or the backbitinges of others without a cause, hurt thee? By Gods and thine own judgement shalt thou eyther stand or fall: Thou shalt not stand or fall by the testimonie of others. The conscience is immortall, as the soule is immortall: And the punishments of hell shall torment the damned, as long as the accusation of conscience shall endure. No externall fire doeth so afflict the bodie, as this inward fire doth inflame the conscience. The soule which is burned, is eternall; and the fire of the conscience is eternall. No outward scourges are so grievous vnto the bodie, as these inward whips of conscience are vnto the soule. Avoyd therefore the guilt of sinne; that so thou mayest avoyde the torment of conscience.

conſcienſe. By true repentance blot thy ſinnes out of the booke of thy conſcience; that they may not bee read at the judgement, and that thou mayeſt not bee afrayde of the voyce of GODS ſentence. Mortifie the worme of conſcience, by the heat of devotion; that it doe not bite thee, and ſo beget eternall horrour. Extinguiſh this Inward fire, by thy teares; that ſo thou mayeſt attaine to the joyes of an heavenlie cooler. Grant, O Lord, that wee may *fight the good fight, keeping fayth* and a good conſcience; that at length wee may come ſafe and ſound into our heavenlie countrey. 1 Tim 4. 7

Meditat. XXXIV.
Of the ſtudie of true humilitie.

What is a bubble? such is man,
Whose lyfe in length is but a ſpan.

CONſider, thou faithful ſoule, the miſerable condition of man, and thou ſhalt eaſilie avoyde all tentations of pryde. Man is vile in his ingreſſe,

Bernard. greſſe, miſerable in his progreſſe, & lamētable in his egreſſe. He is aſſaulted by devills, provoked by tentations, allured by delights, caſt down by tribulations, entangled by accuſations, beſtripped of vertues, & enſnared in evill cuſtomes. Wherefore

Eccles. 10. 9 then *art thou prowde, O earth and aſhes?* What waſt thou before thou waſt brought foorth? Stinking ſeed. What is thy lyfe? A ſacke of dung. What after death? Meat for wormes. If there be anie thing good in thee it is not thine, but Gods: Nothing is thine, but ſinne. Challenge therefore vnto thy ſelfe nothing that is within

Kempis. thee, but thy ſinnes. He is a foole, & an vnfaythfull ſervant, that will be

Bernard. prowde of his maſters goods. Behold, O man, the example of Chriſt. All the glorie of heaven ſerveth him, yea, hee himſelfe alone is the true glorie: And yet hee rejected all worldlie glorie: And ſtill he cryeth,

Matt. 11. 29 *Learne of mee, for I am meeke and humble in heart.* Hee is the true lover of Chriſt, that is the follower of Chriſt. Hee that loveth Chriſt, loveth alſo humilitie. Let the ſervant

that

that is prowd, blush, & be ashamed, seeing that the Lord of heaven is so humble. Our Saviour sayth of himselfe, that he is the *Lillie of the valleys*; because hee, the most noble amongst flowers, is borne and bred, not in the mountaines, that is, in prowde and lostie hearts, but in the low valleyes, that is, in the contrite and humble myndes of the godlie. For the soule that is truelie humble, is a fear and delectable bed for Christ, as a godlie man sayth. True grace doth not lift a man vp, but doeth rather humble him: Therefore he is not yet partaker of grace, who walketh not in humbleneſse of heart. The fluents of Gods grace flow downwards, not vpwards, As water by nature doeth not seeke high places: So the grace of God doeth not flow vpwardes, but downwardes vpon the heartes that are humble. The Psalmist sayth, God *dwelleth on high*, and yet *beholdeth bee the thinges that are* humble *on heaven and in earth*. Surelie, this is a marvelous thing, that wee cannot drawe nigh vnto GOD, who

Cant. 2. 1

Augustine.

Bernard.

Psal. 113. 6

who is the higheſt of all, vnleſſe he walke in the path of humilitie. He
Bernard. that is vile in his owne eyes, is great in the eyes of God. Hee that diſpleaſeth himſelfe, pleaſeth God. Of
Heb. 11. 3 nothing did God create the heaven & the earth: And as it was in the creation, ſo alſo is it in the reparation of man. God createth of nothing, and repaireth of nothing. Therefore that thou mayeſt bee made partaker of regeneration and reparation, ſeeme nothing in thine owne eyes, that is, arrogate and attribute nothing vnto thy ſelfe. Wee are all weake and fraile: And thinke thou
Kempis. no man more fraile than thy ſelfe. It hurteth not to make thy ſelfe inferiour to all, and by humilitie to put thy ſelfe vnder all: But it hurteth verie much, to preferre thy ſelfe before any one. The *twentie foure elders*,
Revel 4. 4 that is, all the Church triumphant, *caſt* downe *their crownes before the*
10 *throne*, and giue vnto God all righteouſneſſe and glorie: And what then ſhould the vile ſinner doe? The
Iſai. holy Angels, *the Seraphims, cover their*
6. 2 *faces* before the face of Gods ma-

jeſtie:

ſeſtie: And what then ſhould man doe, who is ſo vile a creature, and ſo vnthankfull to his Creatour? Chriſt the true and onlie begotten Sonne of God, in wonderfull humilitie deſcended from heaven, and tooke our weake nature vpon him, and condeſcended to take vpon him our fleſh, to die, and to bee crucified: And what ſhould man doe, who by his ſinnes is gone ſo farre aſtray from God? Beholde, O faithfull ſoule, with what wonderfull humilitie Chriſt hath cured our pride! And doeſt thou ſtill deſire to bee prowde? By the way of humilitie and his paſſion, Chriſt *entred into glorie*: And doeſt thou thinke ever to come to the glorie of heaven, walking in the way of pryde? The devill for his pryde was baniſhed out of the kingdome of heaven: And doeſt thou, having not yet the fruition of celeſtiall glorie, thinke to come thither by the way of pryde? *Adam*, for his pryde, was caſt out of paradiſe: And doeſt thou thinke to come to the celeſtiall paradiſe by the way of pryde? Let vs rather

Luke 24. 26

Gen. 3. 24

wiſh

Gra-mat. wish to serue, and to wash the feet of others with Christ, than to seeke ambitiouslie with the deuill for a higher place. Let vs bee humbled in this lyfe; that wee may bee exalted in the lyfe to come. Thinke not, O Beda. faythfull soule, what thou hast, but what thou wanteſt. Grieue for the vertues which thou hast not, rather than glorie for the vertues which thou hast. Cover thy vertues; but Ber-nard. lay opé thy sins: For thou hast great cause to feare, that if thou shewe the treasure of thy good workes, by glorying in them, the deuill will steale them away, by making thee prowde of them. Fire is best kept, if it bee covered with ashes: So the fire of charity is never more securelie kept, than when it is covered with the ashes of humilitie. Pryde is the seede of all sinne: Take heede therefore, of beeing lifted vp, lest it happé that thou beest cast headlong into the abysse of sinne. Pryde is a pleasing bed for the deuill: Take heede therefore, of being lifted vp, lest it happen that thy miserable soule bee made subject to the deuils yoke.

yoke. Pryde is a wind that burneth, and dryeth vp the fountaine of Gods grace: Take heede therefore of being lifted vp, leſt it happen that thou beeſt ſeparated from the grace of God. Cure, O Chriſt, the tumour of our pryde! Let thy holie humilitie bee our onlie merite in this lyfe, and let it bee the patterne of our lyfe! Let our fayth firmlie embrace thy humilitie, and let our lyfe conſtantlie follow after it.

Meditat. XXXV.

Of fleeing from covetouſneſſe.

The man that covets, is but poore,
Although hee riches haue great ſtore.

AS thou doſt tender the ſalvation of thy ſoule, ſee that thou doeſt hate the ſinne of covetouſneſſe. The covetous man is the pooreſt amongſt men; becauſe hee wanteth as well that which hee hath, as that which hee hath not. The covetous man is the moſt miſerable of all men; becauſe hee is good to no man, and worſt to himſelfe. Pryde is the be-

1 Tim 6, 10 ginning of all sinne; *and covetousnesse the roote of all evill*: That, by turning vs away from God; and this, by turning vs vnto the creatures. Riches

Savanar. bring foorth sweat in the getting, create feare in the possessing, and bring griefe in the losing: And, which is worse, the labour of the covetous shall not onlie perish, but shall also cause them to perish.

Bernard. Riches doe eyther forsake thee, or thou doest forsake them: If therefore thou putteſt thy trust in riches, what will bee thy hope at the houre of death? How wilt thou commend thy soule vnto God, if thou doest not commend the care of thy bodie vnto him? GOD which is Almighty, hath a care of thee: Wherefore then doest thou doubt whether hee can sustaine thee or no? GOD who is most wise, hath a care of thee: Wherefore then doest thou doubt how hee will sustaine thee? GOD who is most bountifull, hath a care of thee: Wherefore then doest thou doubt how hee will sustaine thee? God who is most bountifull hath a care of thee: Wherefore

Lod. Vives

then

then doest thou doubt whether hee will sustaine thee or no? Thou hast the word and bond of Christ, who is the Lord of all that is in heaven and earth, that they which *seeke the kingdome of GOD*, shall want nothing that is necessarie for man. Trust in this promise of Christ, hee will not deceaue thee: For hee is trueth it selfe. *Couetousnesse* is the greatest *Idolatrie*: Because it setteth the creatures in the place of God. The couetous man putteth his trust in the creatures, whereas hee should put his trust in God. Whatsoever wee loue more than God, wee preferre before God: and whatsoever wee preferre before GOD, wee set vp in the place of GOD. *Esau solde his birth-right for a mease of pottage*: So manie sell the inheritance of the kingdome of heaven, which was purchased by Christ, to get thinges temporall. *Iudas* solde CHRIST *for thirtie pieces of silver*: And couetous men sell Christ for temporall riches. How can hee ever come to the kingdome of heaven, who is filled daylie with the husks of the swine?

Matt. 6. 33

Colos 3. 5

Gen. 25 33

Matt. 26. 15

swine? How can hee ever come vnto God by lifting vp his heart vnto him, who studieth to seeke rest for his soule in riches? Riches are thorns, so sayeth trueth it selfe: He therefore that loveth riches, doeth indeed loue thornes. O yee thorns, how manie soules doe yee choake! Thorns doe hinder the increase of the seede: And even so doeth the solicitude and care about riches hinder the spirituall fruit of the word. Thornes doe afflict the bodie with punctures: And even so doe riches torment the soule with cares. Thou shalt bee sure to perish, if thou gatherest onlie such treasures as doe perish. They which lay vp treasures heere on earth, are lyke vnto them that lay vp their fruites in low and moyst places, not considering that there they will soone come to rottennesse. What fooles are they that place the ende of their desires in riches! How can that which is corporall satisfie the soule which is spirituall? when as that rather doeth so comprehende corporall thinges by the vertue of its spirituall nature, that

Matt. 13. 22

Augustine.

Bid. lieu.

that it cannot bee diſtended and filled by anie quantitie. The ſoule was created for eternitie: Thou doeſt wrong vnto her therefore, if thou placeſt the end of thy deſires in temporall and momentanie things. The ſoule the more it is lifted vp vnto GOD, the more it is withdrawne from the loue of riches. All thinges the nearer they are vnto heaven, the leſſe they covet and hoard vp: *As the fowles of the ayre,* which *neyther ſow nor reape.* Mat. 6. 26 It is a great ſigne that the ſoule is buſied about heavenlie thinges, if it doe vndervalue and contemne earthlie thinges. Mice, and creeping things, hoard vp in the holes of the earth: for they are of a worſe condition, and of a baſer nature than the fowls. It is a great ſigne that the ſoule is turned away from God, and faſtned vnto the creatures, if it cleaue vnto riches with an inordinate loue. God gaue a ſoule vnto thee: And wilt thou not commit thy bodie to his care? GOD feedeth the fowles of the ayre: And doeſt thou, which art created after his image,

doubt whether hee will sustayne thee or no? GOD cloatheth *the lillies of the field*: And doest thou doubt whether hee will provyde cloathes for thee or no? Be ashamed, that fayth and reason should not effect as much in thee, as a naturall instinct doeth effect in the fowles. *The fowles neyther sow nor reape*, but commit the care of their bodies vnto God. The covetous men doe not beliue the wordes of God, before they make provision for their owne sustenance. The covetous man is a most vnjust man: Wherefore? Because hee *brought nothing with him into this world*, and yet hee is so troubled about these earthlie thinges, as if hee meant to carrie much with him out of this world. The covetous man, is a most vnthankfull man: Wherefore? Because hee enjoyeth many gifts which come from GOD, and yet is never lifted vp vnto the giver thereof, by the confidence of heart. The covetous man, is a most foolish man: Wherefore? Because hee leaveth the true good, without which nothing is good indeed,

1 Tim 6. 7

deed, and cleaveth vnto that which is not good without the grace of GOD. Hee that is helde bound by the loue of earthlie thinges, doeth not poſſeſſe them, but is poſſeſſed of them. Couetouſneſſe is neyther diminiſhed by plentie, nor want: By want it is not diminiſhed; becauſe his deſire of having, doeth ſtill increaſe, when hee cannot attayne what hee hath long deſired: And by plentie it is not diminiſhed; becauſe the couetous man, the more hee getteth, the more hee deſireth: And when hee hath got what hee couetouſlie deſired, hee hath ſtill a new occaſion miniſtred vnto him to deſire more: Lyke vnto fire; which, as more wood is ſtill layde on, the more it increaſeth. Couetouſneſſe is a torrent at firſt ſmall, but afterwards increaſing infinitelie. Set a terme therefore to the deſire of riches, leſt thy couetouſneſſe at length draw thee into everlaſting deſtruction. Manie devoure in this lyfe that which they muſt afterwards digeſt in hell: and manie whileſt they thirſt after gaine, run vnto moſt certayne

Gregor.

Auguſtine.

Leo.

death. Thinke vpon these things, O devoute soule, and as much as thou canst, flee from covetousnesse. Thou shalt carrie to judgement none of thy riches, but those which thou hast given to the poore. Doest thou refuse to giue thy temporall and fading riches to the poore, for whom Christ refused not to giue his lyfe? Giue vnto the poore, that thou mayest giue vnto thy selfe: That which thou doest not giue vnto the poore, another shall haue. Hee is too too covetous, to whom the Lord is not sufficient. He doeth not yet truely hope for heavenly things, who overprizeth earthlie thinges.

Bernard.

How would hee *lay downe his lyfe for his brother*, who denyeth his temporall substance to his brother that asketh? The hand of the poore is the treasurie of heaven: That which it receaveth, it layeth vp in heaven, that vpon earth it may not perish. Wouldest thou performe an acceptable office vnto Christ? Show thy bountie to the poore: That which *is done* vnto *his members*, the head taketh as *done to himselfe*. Christ sayth

1 John 3. 16

Matt. 25. 40

Augustine.

ſayeth vnto thee, Giue vnto mee of that which I haue giuen vnto thee. Doe good with thy goods, that thou mayeſt obtayne good. Giue thy earthlie thinges liberallie, that thou mayeſt keepe them: For in keeping them too frugallie thou loſeſt them. Heare Chriſt admoniſhing, that thou beeſt not compelled to heare him at the iudgement, ſaying, *Goe ye curſed into euerlaſting fire*, becauſe ye *fedde mee not when I was hungrie*. The holie ſeede of almes-giuing, as it is *ſowed ſparinglie* or *bountifullie*, ſo it ſhall bee *reaped ſparinglie* or *bountifullie*. If thou wouldeſt bee in the number of the ſheepe, doe good vnto the ſheep. Let *the goates* cauſe thee to feare: For they are placed at *the left hand*; not becauſe they tooke any thing away, but becauſe they gaue not. *Incline our hearts*, O God, *vnto thy teſtimonies, and not to couetouſnes*.

Matt. 25.41 42

2 Cor. 9. 6

Nazian. Matt. 25.33

Pſal. 119 36

Meditat. XXXVI.

Of the properties of true loue and charitie.

The signe by which the Saynctes we know,
It is by loue their fayth to show.

TRue and sincere loue, is an inseparable propertie of the godlie: No Christian without fayth; and no fayth without charitie. Where there is not the brightnesse of charitie, neyther is there the heat of fayth: Take away light from the sunne, and thou mayst take away charitie from fayth. Charitie is the outeward act of the inward lyfe of a Christian man. *The bodie is dead without the spirit*; and *fayth is dead without charitie*. Hee is not of Christ, that hath not the Spirit of Christ; and he hath not the Spirit of Christ, that hath not the gift of charitie. Charitie *is the fruit of the Spirit*: The tree is not knowne to bee good, vnlesse it bring foorth good fruit. *Charitie is the bond of* Christian *perfection*: As the members of the bodie are knit together by the spirit, that is, the soule: So the true members of the mysticall bodie are vnited by the holie Spirit in the bond of charitie. In *Solomons* temple all

Iames 2. 26

Gal. 5. 22

Col. 3. 14

was

was covered *with golde within* and without: So in GODS Spirituall temple let all bee beautified with loue and charitie within and without. Let charitie moue thy heart to compassion, and thy hand to contribution: Compassion is not sufficient, vnlesse there bee also outward contribution: Neyther is outward contribution sufficient, vnlesse there bee also inward compassion. Fayth receaveth all from GOD, and charitie giveth it againe vnto our neyghbour. By fayth wee are made partakers of the divyne nature: But *GOD is loue*. Therefore, where charitie showeth not it selfe without, let no man belieue that there is fayth within. No man believeth in Christ, which loveth not Christ: And no man loveth Christ, vnlesse hee loue his neyghbour. Hee doeth not yet apprehend the benefite of Christ with true confidence of heart, whosoever doeth denye vnto his neyghbour the office which hee oweth vnto him. That is not truelie a good worke which proceedeth not from fayth: Neyther

1 Kin. 6. 21

Luther.

1 John 4. 8.

Rom. 14. 23

Neyther is it truelie a good worke which proceedeth not from charitie. Charitie is the ſeede of all vertues: It is no good fruit which ſpringeth not foorth from the roote of charitie: For charitie is the ſpirituall taſte of the ſoule: For vnto it alone is everie good thing ſweete, everie hard thing ſweete, all adverſitie ſweete, and all payne and trouble ſweete; yea, more, the taſte of charitie, maketh even death it ſelfe moſt ſweete: *For loue is ſtrong as death*, yea, ſtronger than death; becauſe loue brought Chriſt to die for vs: And loue doeth ſo ſtirre vp the true godlie, that they doubt not to die for Chriſt. All the workes of GOD proceede from loue, yea, puniſhmentes themſelues: So let all the workes of a Chriſtian man proceede from loue. In all the creatures God hath ſet before vs the glaſſe of loue. The ſunne and the ſtarres ſhyne not to themſelues, but to vs: The herbes purge not themſelues, but vs: Ayre, water, beaſts, and all creatures ſerue man: Doe thou alſo giue thy ſelfe whollie to ſerue thy neyghbour,

Bernard.

Cant. 8. 6

neyghbour. *Tongues* profite not without *charitie*: Becauſe without charitie *knowledge of* tongues *puffeth vp, but charitie edifieth*. *Knowledge* of *myſteries* profiteth not without *charitie*: Becauſe the deuill alſo hath knowledge of myſteries; but charitie is onelie proper to the godlie. *Fayth* alſo which can *remoue mountayns*, profiteth not without *charitie*; For ſuch fayth is the fayth of working miracles, and not of ſalvation. Charitie is better than the gift of doing miracles: Becauſe that is the vndoubted marke of true Chriſtians; but this is ſometimes granted to the wicked. It profiteth not to giue all that one hath vnto the poore, if there bee not charitie: For the outward action is done in hypocriſie, if there bee not inward loue. Rivers of bountie profite not, vnleſſe they ſpring from the fountayne of charitie. *Charitie is patient*: For no man is eaſilie angrie with him that hee loveth truelie. *Charitie is bountifull*: For hee that by charitie hath beſtowed his heart, which is the chiefe good of the ſoule, how

1 Cor 13. 1
1 Cor 8. 1
1 Cor. 13. 2
4

how ſhould hee denye the outward
4 goods, which are leſſe? *Charitie*
envyeth not: Becauſe hee that is in
charitie, looketh vpon anothers
5 good as vpon his owne. *Charitie*
thinketh no evill: No man eaſilie hur-
teth him whom hee loveth truelie,
and from his heart. *Charitie* 4 *is not*
puffed vp: Becauſe by charitie wee
are all made the members of one
bodie: and one member preferreth
not it ſelfe before another. *Charitie*
doeth not behaue it ſelfe vndecentlie:
For it is the propertie of an angrie
man to beare himſelfe vndecentlie;
but charitie is the brydle of anger.
5 *Charitie ſeeketh not* thoſe thinges
which are *her owne*: Becauſe that
which one loveth, hee preferreth
before himſelfe, & ſeeketh the profit
5 thereof more than his own. *Charitie*
is not provoked to anger: For all anger
proceedeth from pryde; but charitie
putteth it ſelfe vnder all. Charitie
imagineth no miſchiefe: For it plain-
lie appeareth that hee is not yet in
perfect charitie, whoſoever worketh
miſchiefe againſt anie one. *Charitie*
6 *rejoyceth not in iniquitie*: For cha-
ritie

ritie maketh anothers miſerie to bee her owne. *Charitie beareth all things, 7*
belieueth all thinges, hopeth all things, endureth all thinges: For charitie refuſeth not to doe vnto others as ſhee deſireth that others ſhould doe vnto her. *Tongues ſhall ceaſe, pro- 8*
pheſies ſhall ceaſe, and ſciences ſhall bee deſtroyed: But *charitie ſhall not ceaſe*; but the imperfection thereof ſhall bee taken away, and the perfection thereof ſhall be compleat in the lyfe to come. GOD commanded two altars to bee built in the tabernacle; and fire was carried from the outward to the inward: God hath congregated a two-fold Church, a militant and a triumphant: The fire of loue ſhall at length bee tranſlated from the militant to the triumphant. Thinke vpō theſe thinges, O devoute ſoule, and ſtudie after holie loue: Whatſoever thy neyghbour bee, yet he is one for whom Chriſt vouchſafed to die: Why then doeſt thou denie to ſhow thy charitie to thy neighbour, when as Chriſt did not ſticke to lay down his lyfe for him? If thou loveſt God truelie, Bernard.

truelie, thou must also loue his image. Wee are all one spirituall bodie: Let vs therefore, haue all one spirituall mynde. It is vnfit, that they should bee at varience vpon earth, which must at length liue together in heaven. Whilest our myndes agree in Christ, let our wills also bee conjoyned. Wee are the servants of one Lord: It is not fit that we should be at variance. That member of the bodie is dead, which hath not a sense of anothers griefe: Neyther let him judge himselfe a member of Christs mysticall bodie, whosoever doeth not grieue with another that suffereth. Wee haue all one Father; that is, God, whom Christ hath taught thee daylie to call our Father: And how shall hee owne thee to be his true sonne, vnlesse thou agayne owne his sonnes to bee thy brethren? Loue him that is commended vnto thee by God, if hee bee worthie; because he is worthie: and if hee bee not worthie, yet loue him; because God is worthie whom thou oughtest to obey. If thou lovest a man that is thyne

Osiand.

Lod. Vives

thyne enemie, thou ſhoweſt thy ſelfe to bee the friend of God. Doe not marke what man doeth againſt thee, but what thou haſt done againſt God. Obſerue not the injuries offered thee by thine enemies; but obſerue the benefits conferred vpon thee by God, who commandeth thee to loue thyne enemies. Wee are neyghbours by the condition of our earthlie nativitie, and brothers by the hope of our celeſtiall inheritance: Let vs therefore, loue one another. Kindle in vs, O God, the fire of loue and charitie by thy Spirit. Auguſtine.

Meditat. XXXVII.
Of the ſtudie of chaſtitie.

The ſoule that's chaſt is Chriſt his ſpouſe. His bed of reſt, his lodging-houſe.

HEe that will be the true diſciple of Chriſt, muſt ſtudy to be chaſt, and holie. Our moſt gracious God is a pure and chaſte Spirit: And thou muſt call vpon him with chaſte prayers. It was the ſaying of a wyſe man, That the chaſtitie Beroſus, of the

of the bodie, and the ſanctitie of the ſoule, are the two keyes of religion & felicitie. If the bodie be not kept pure and immaculate from whoredome, the ſoule cannot bee ardent
1Cor 6. 19 in prayer. *Our bodie is the temple of the holie Ghoſt*: Wee muſt beware, therefore, and bee verie carefull, that wee pollute not this holie habitacle of the holie Ghoſt. Our
15 members *are the members of Chriſt*: Wee muſt beware that wee *take* not the *members of Chriſt, and make them the members of an harlot*. Let vs cleaue vnto the LORD by fayth and chaſtitie; that wee may bee *one*
17 *ſpirit* with him: Let vs not cleaue
16 vnto an harlot; that wee bee not
Gen. 19. 11 made *one bodie* with her. The Sodomites burning with luſt, were ſmitten by the LORD with blindneſſe corporall and ſpirituall: And ſuch is the puniſhment of vnchaſte men even vnto this day. The Sodomites luſt was puniſhed with
24 *fire and brimſtone*, falling downe from heaven: So GOD ſhall inflame the heat of this evill concupiſcence in whoredomes, with everlaſting

everlasting fire. This fire is not to bee extinguished: But *the smoake of the torments ascendeth vp for ever and ever*: *Without*, that is, without the heavenlie Ierusalem, *are dogs*, that is, impure and lustfull men. Christ hath washed vs with his precious blood in baptisme: And therefore, wee must beware, and bee carefull, that wee doe not defile our selues with filthie lust. Even nature her selfe hath taught men to blush, and to bee ashamed to commit such filthinesse in the sight of men: And yet they are not ashamed to commit it in the sight of GOD, and his Angels. No walls can hinder God from seeing; for his eyes are brighter than the sunne: No angles, or corners can exclude the presence of the holie Angels: No secret turnings can keepe away the testimonie of the conscience. This is a wonderfull thing, That the heat of lust should ascend vp into heaven, when the stinke thereof descendeth even vnto hell. This short pleasure shall bring foorth everlasting sorrow: That which delighteth is momenta-

Revel 14.11

Revel 22.15

Granat.

Beda;

nie,

nie, but that which tormenteth is everlasting: The pleasure of fornication is short, but the punishment of the fornicatour is for ever. Let the memorie of him that was crucified, crucifie in thee thy flesh. Let the remembrance of hell quench in thee the heat of concupiscence. Let the teares of repentance extinguish in thee the fire of lust. Let the feare of God wound thy flesh, that the loue of the flesh deceaue thee not. Consider with thy selfe, that the appetite of lust is full of anxietie and follie; the act full of abomination and ignominie; and the ende full of repentance and shame. Looke not vpon the fawning face of the deuil inciting thee to lust, but looke backe vpon his tayle, when hee flyeth, which is full of prickes. Thinke not vpon the shortnesse of the pleasure, but rather thinke vpon the eternitie of the punishment. Loue the knowledge of the Scriptures; and then thou wilt not loue the vices of the flesh. Bee alwayes doing somewhat, that the tempter when hee commeth may finde thee busied. Hee

Ber-nard.

Hie-rome.

deceaued

deceaved *David* when he was ydle: Hee could not deceaue *Ioseph*, for he was busied in his masters seruice. Thinke everie houre that Death is at hand; and thou wilt easilie despise all the pleasure of the flesh. Loue temperance; and thou shalt easilie overcome evill cōcupiscence. The bellie set on fire with wine, doeth presentlie foame with lust. Amidst thy dainties thy chastitie is in danger: If therefore, thou feedest thy fleih daintilie and immoderatelie, thou nowrisheſt thyne owne enemie. So feede thy flesh, that it may serue thee: keepe it so vnder, that it bee not prowde. Thinke vpō the terrour of the last judgement, and thou shalt easilie extinguish the fire of lust: For at the day of judgement the secrets of the heart shall bee revealed; and then how much more those thinges that are done in secret? *Thou must giue an account for vnprofitable wordes:* And how much more then for filthie speaches? Thou must giue an account for filthie speaches: How much more then for impure actions?

2Sam 11. 2 Gen. 39. 8

Hugo

1Cor 4. 5

Matt. 12. 36

As long

Bernard. As long as thy lyfe hath beene, so long shall thy accusation bee: As manie as thy sinnes haue beene, so manie shall thy accusers bee. Those thoughts, which men make no reckoning of, shall come to iudgement: What then doeth it profite thee to haue thy fornication for a tyme concealed from men, seeing that it must bee reuealed in the sight of all men at the day of iudgement? What doeth it profite thee to escape the iudgement-seat of an earthlie iudge, seeing that thou canst not escape the iudgement-seat of the supreme iudge? This iudge thou canst not corrupt with gifts; for hee is a most just iudge: This iudge thou canst not moue with prayers; for hee is a most severe iudge: This iudge his province and jurisdiction thou canst not flee from; for hee is a most powerfull iudge: Him thou canst not deceaue with vaine excuses; for hee is a most wise iudge: From his broad and proclaimed sentence thou canst not appeale; for he is the supreme iudge. There shall be

Bonaventu. trueth in the inquisition, nakednesse

in the

in the publication, & severitie in the execution. Therefore, O soule devoute towardes God, let the feare of this judge bee alwayes before thyne eyes; and the fire of lust shall not deceaue thee. Bee thou the rose of charitie, the violet of humilitie, and the lillie of chastitie. Learne humilitie of Christ thy brydegroome, and of him learne also chastitie. Great is the dignitie of chastitie, which was consecrated in the bodie of Christ: Great is the dignitie of chastitie; because whiles wee are in the flesh, it maketh vs to liue as out of the flesh. As nothing is more vile than to bee overcome of the flesh: So nothing is more glorious than to overcome the flesh. Neither must we only avoyd outward fornication, but also impure cogitatiõs: Because God is judge, not onlie of the outward acts, but also of the inward thoghts. Pietie is often wounded by the looks, and chastitie is often wounded by the eyes: Heare what trueth it selfe sayth: *He that looketh vpon a woman, to lust after her, hath alreadie committed adulterie with her in his heart.*

Bernard.

Matt. 11.29

Erasmus.

Matt. 5. 28

As the

Ber-nard. As the fight is difficult: So shall the victorie also bee glorious. It is a difficult thing to quench the flaming fires of lust. Lust inciteth them that are not yet come to the yeares of youth; it inflameth those that are young; and it wearieth those that are olde and decrepit: It despiseth not cottages, neyther doeth it reverence palaces. But as difficult as it is heere to fight, so laudable shall it be hereafter to triumph. The first sparkes are presentlie to bee quenched; and wee must not adde fewell to the fire of evill concupiscences. The Apostle, Camerar when hee reckoneth vp the vyces with which wee must striue, biddeth vs not fight with fornication, but flee from it: *Flee*, sayth hee, *from fornication*: For even as a stranger 1 Cor 6. 18 feygning simplicitie, commeth to vs like a beggar to deceaue vs: if we denye him entrance, he goeth his way: if we receaue him in, he becommeth our gueſt, and gathereth strength and at length, if wee consent, he becōmeth our lord and master: So the motions of evill cōcupiscence assault vs: if we foster them not, they de-

part

part away; if thou wouldest not haue this enemie to rule over thee, receaue him not into the house of thy heart. Keepe vs, O God, in fashion of life, and chastitie of bodie.

Meditat. XXXVIII.

Of the flitting swiftnesse of this present lyfe.

The lyfe of man's a rolling stone,
Now' dte and fro, and quicklie gone.

THinke, O devoute soule, vpon the miserie and brevitie of this lyfe; that thy heart may be lifted vp to the desire of the celestiall inheritance. This life whiles it increaseth, it decreaseth; whiles it is augmented, it is diminished: Whatsoever is added to it, is also taken from it. It is but a poynt of tyme that wee liue, yea, it is yet lesse than a poynt: Whilest wee turne our selues, immortalitie commeth vpon vs. Wee are in this lyfe, as in a strange house: *Abraham* had not in the land of Canaan a place to dwell in; but onlie an hereditarie place for buriall;

Senec. ep.

Gen. 23.

riall: So this present lyfe is lyke vn-
to an inne, and to a burying place.
The beginning of this lyfe is present-
lie the beginning of death. Our lyfe
Ambros, is lyk vnto him that sayleth; for whe-
Gregor, ther hee stand, sit, or lye downe,
still hee commeth nearer and nearer
vnto the haven, and goeth thither,
whither hee is carried by the mo-
tion of the ship: So also wee, whe-
ther wee sleepe, or wake, lye downe,
or walke, will or nill, are carried
still moment after moment till wee
come to our end. This lyfe is rather
a death; because everie day we die.
Bernard. For everie day wee spende some of
our lyfe. This lyfe is full of griefe
for thinges past, full of labour for
thinges present, and full of feare for
thinges to come. Our ingresse into
Augustine. this lyfe is lamentable; because the
infant beginneth his lyfe with tears
as it were fore-seeing the evill to
come: Our progresse is weake; be-
cause manie diseases afflict vs, and
many cares torment vs: Our egresse
is horrible; because we doe not de-
Revel 14,13 part alone, but *our works follow vs*, &
wee must passe *from death* to God
severe

severe *Judgement*. Wee are conceaved in sinne, we are brought foorth in miserie, wee liue in paine, and wee die in anguish. Wee are begotten in vncleannesse, wee are nowrished in darknesse, and brought foorh in sorrow. Before wee come foorth, wee are a burden to our wretched mothers: and when wee doe come foorth, we doe like vipers tear a way. We are strangers in our birth, and pilgrimes in our lyfe; because we are compelled to depart away by death. The first part of our lyfe is ignorant of it selfe; the middle part is overwhelmed with cares: and the last part is burdened with grievous old age. All the time of our lyfe is eyther present, past, or to come. If it bee present, it is flitting; if past, it is then nothing; if it be to come, it is then vncertaine. We are filthines in our originall, wee are bubles in our life, and we are meat for worms at our death. From earth we come, on earth wee goe, to earth wee must returne. The necessitie of our birth is base, our lyfe miserable, and our death lamentable. Our bodie is an earthlie

Heb. 2, 27

Bernard.

Augustine.

Sol. Salim

Sidonius.

earthlie houſe in which doe dwell together, ſinne and death, which everie day conſume it. All our lyfe is a ſpirituall warrefare. Aboue, devils lye in wayte for our deſtruction: On the right hand and on the left, the world oppugneth vs: Beneath and within, the fleſh fighteth againſt vs. The lyfe of man is a warrefare: Becauſe in this lyfe, there is a continuall *fight betweene the fleſh and the ſpirit*. What true joy then can a man haue in his lyfe, when there is in it no certayne felicitie? What thing preſent can delight vs, when other thinges doe paſſe away, but that which hangeth over our heads, doeth never paſſe away? And againe, what can delight vs, when that which wee loue is quite ended, and griefe that ſhall never haue ende, doeth approach ſtill nearer vnto vs? This is all we gaine by long lyfe: To doe more evill, to ſee more evill, and to ſuffer more evill. This is all that long life doth for vs: It maketh our accuſation the greater at the laſt judgement. What is man? The ſlaue of death, and as a paſſenger on the

Gal. 5. 17

Marian.

the way: He is lighter than a bubble, shorter than a moment, more vaine than an image, more emptie than a sound, more brittle than glasse, more changeable than the winde, more flitting than a shadow, and more deceatfull than a dreame. What is this lyfe? The expectation of death, the stage of mockeries, the Bap. Man.
seat of miseries, an hemine or phiall of blood, which everie light fall breaketh, and everie fit of an ague corrupteth. The course of our lyfe is a labyrinth; wee enter into it when wee come out of the wombe, and wee goe out of it by the passage of death. [*fume*:

We are nought but earth, & earth is but a fume is nought, as nought doe we cõsume.

This lyfe is fraile as glasse, is sliding as a river, is miserable as a warfare: And yet it seemeth to many much to be desired. This life seemes outward- Gree goe,
lie as a gilded nut: But if thou openest it with the knife of trueth, thou shalt see that within there is nothing but wormes and rottennesse. There are apples growing about Sodome, which are pleasing for outward

beautie: But being touched, they fall to duſt. The felicitie of this life doth outwardlie delight; but if thou preſſeſt it with a more weyghtie conſideration, it will appeare to bee lyke vnto ſmoake and duſt. Therefore, O beloved ſoule, doe not ſuffer thy cogitations to ſet vp their reſt in this lyfe: but let thy mynde alwayes pant and breathe after the joyes to come. Compare the ſhort moment of time granted vnto vs in this lyfe, with eternitie which never ſhall haue an ende: and it will appeare what a fooliſh thing it is to cleaue vnto this lyfe that flitteth away, and to neglect that which is everlaſting. This lyfe of ours poſteth away: And yet in it doe wee eyther get or loſe everlaſting lyfe. This lyfe is moſt miſerable: And yet in it doe we eyther get or loſe everlaſting life. This lyfe is ſubject to manie calamities: And yet in it doe wee eyther get or loſe everlaſting joye. If therefore, thou hopeſt for lyfe everlaſting: in this flittiug lyfe deſire it with all thy heart. Vſe the world; but let not thy heart cleaue to the world: Negotiate

...iate in this world; but fixe not ...y mynde vpon this present lyfe: ...he outward vse of worldlie things ...nteth not, vnlesse thy inward affe...tion cleaue vnto them. Heaven is ...y countrey; the world is but the ...lace of thy sojourning: Bee not so ...uch delighted with the momenta...ie entertaynment of this world, as ...o haue thy mynde withdrawn from ...he desire after thy heavenlie coun...rey. This lyfe is our sea; but eterni...e is our haven: Bee not therefore ...much delighted with the momen...ie tranquillitie of this sea, as that ...ou canst not attayne to the haven ...f everlasting tranquillitie. This lyfe ...sliding, and doeth not keepe faith ...ith her lovers, but doeth often flee ...rom them when they never thinke ...f it: Why therefore wilt thou trust ...? It is verie dangerous for thee ...o promise vnto thy selfe securitie ...or one houre: For oftentymes in ...hat one posting houre this lyfe is ...nded. The safest way then is to ...xpect our departure out of this ...present life everie houre, and to pre...pare our selues for it by serious re-

pentance. *In the gourd* wherewith
Ionas 4. 7 *Ionas* was delighted, God prepared *a worme*, that it might wither: So in these worldlie thinges, wherevnto manie cleaue so fast, as if they were glewed to them, there is no certaintie; but the worms of corruption doe breede in them. The world is now so worne away with a long consumption, that it hath euen lost the face by which it was wont to seduce: And therefore, they that delight to perish with the world, now perishing, are as much to be blamed and condemned, as they are to be praysed and commended, that flowrished with the worlde then flowrishing. Withdraw, O Christ, our hearts from the loue of this world, and stirre vp in vs a desire after the kingdome of heaven.

Augustine.

Meditat. XXXIX.

Of the worlds vanitie.

Loue not the world: The world is vaine:
But loue those thinges that aye remaine.

Set not

SEt not thy *loue*, O devoute soule, vpon those *thinges which are in the world*: The *world* shall *passe away*, and *all the thinges therein shall bee consumed with fire*: Where shall thy loue bee then? Loue that good which is everlasting; that so thou mayest liue for ever. Everie *creature is subiect to vanitie*: Whosoever, therefore, cleaveth with his loue vnto the creatures, shall also become vaine himselfe. Loue that good which is true and stable; that thy heart may bee quieted and established. Why doeth worldlie honour delight thee? He that seeketh the honour of men, cannot bee honoured by GOD. Hee that seeketh the honour of the world, must bee conformed vnto the world: and *hee that pleaseth the world, cannot please GOD*. All thinges are vnstable, and must perish, whatsoever are given by those that are vnstable and doe perish: How then can the honour of the worlde bee stable? Hee that was yesterday extolled to the skyes, by the prayses of men, is brought downe agayne to

1 Iohn 2. 15
1 Cor. 7. 31
2 Pet. 3. 10
Rom. 8, 20
Iohn 5. 44
Gal. 1, 10

morrowe with disgrace. Desire therefore to please God; that thou mayest bee honoured of God: For that is the true and stable honour.

Kempis. What is a man the better for being reputed great by man? If a man bee great in the sight of GOD, then hee is great indeed, not otherwise.

John 6. 15 Christ beeing sought for to take a kingdome, fled from it; but being sought for to bee reproached,

John 18. 5 and to bee ignominiously crucified, hee offered himselfe: Delight therefore rather in the disgrace, than the

Bernard. glorie of the world; that so thou mayest bee conformed vnto Christ. Hee that doeth not despise the world for Christ, how would hee lay downe his lyfe for him? There is no way to true glorie, but by contemning the glorie of the

Luke 24. 26 world: for so Christ *entred into his glorie*, by the ignominie of the crosse. Bee content therefore, to bee despised, to bee vilified, and to bee rejected in this world; that thou mayest bee honoured in the

Bernard. world to come. Christ taught vs, by his lyfe, how we should esteeme

the

the world. All the glorie of the heavens serveth him, yea, hee alone is even glorie it selfe: And yet hee rejected worldlie glorie. Therefore, the more a man is honoured, and the more hee aboundeth in bodilie consolations; the more deeplie and inwardlie must hee become sorrowfull, that hee is so farre from beeing conformable vnto Christ. Vaine is the prayse of man, if an evill conscience accuseth within: What doeth it profite a man sicke of a feaver, if hee be layde in a bedstead of ivorie, when as notwithstanding hee is tormented with raging heat within? It is the testimonie of thy conscience, that is the true honour and prayse indeede. There is no juster judge of thy doinges, than GOD, and thine owne conscience. Desire to approue thy deedes before this judgement. Is it not anough for thee to bee knowne of thy selfe, and, which is most of all, to bee knowne of GOD? But why doest thou so much covet after riches? Hee is too covetous vnto whom the Lord is not sufficient. This

Kempis.

Bernard.

lyfe

lyfe is the way to our eternall countrey: What then doe much riches profite? They doe rather burden the traveller, as great burdens doe a ship. Christ, the king of heaven, is the riches of Gods servants. The true treasure must be within a man, and not without him. That is the true treasure which thou canst carrie with thee to the generall judgement. But all these outward goods are taken frō vs in death. The goods gathered together, doe perish; but first hee that gathered them, doeth perish, vnlesse hee bee rich in the LORD. Poore *thou camest into the world, and* poore *must thou goe out*: And why should the middle differ from the beginning and the ende? Riches are appoynted for our vse: And how few will bee sufficient? A little gift of grace and vertues, is better than all earthlie riches. Wherefore? Becausse vertue pleaseth GOD, but riches doe not please him without vertue. The povertie of Christ must be more acceptable vnto vs, than the riches of the whole worlde. Povertie was sanctified

Lod. Vives

Kempis,

Bernard.

Iob 1. 21

Dionysius.

Bernard,

ſanctified through Chriſt. Hee was poore in his nativitie, poore in his lyfe, and pooreſt of all at his death. Why doeſt thou ſticke then to preferre povertie before worldlie riches, when as Chriſt preferred it before heavenlie riches? How will hee commit his ſoule vnto GOD, who doeth not commit vnto him the care of his bodie? How will hee lay downe his lyfe for his brother, who doeth not beſtowe his riches vpon him? Riches bring foorth labour in the getting, feare in the poſſeſſing, and griefe in the loſing: And, which is moſt to bee lamented, the labour of the covetous doeth not onlie periſh, but it cauſeth them alſo to periſh, as *Bernard* teacheth. Thy loue is thy GOD. *Where thy treaſure is, there will thy heart bee alſo:* Mat. 6. 21. Hee that loveth theſe bodilie, worldlie, and periſhing riches, cannot loue the ſpirituall, heavenlie, and eternall riches. Wherefore? Becauſe thoſe preſſe downe the heart of man, and drawe it downwardes; but theſe lift it vpwardes.

vpwards. The loue of earthly things
Augustine. is as the birdlime of spirituall punishments, as one of the true louers of Christ sayde. *Lots wife* which
Gen. 19.26 was *turned into a pillar of salt*, doeth yet preach vnto vs, Not to looke backe to those thinges which are in the world; but to goe straight on to our heavenlie countrey. The Apostles *left all, and followed Christ.*
Matt. 4.22 Wherefore? Because the knowledge of the true riches taketh away the desire after false riches. If we
Gregor. haue tasted the Spirit, the flesh pleaseth not our taste. If Christ bee sweete to a mans taste, then the world is bitter vnto it. But why doest thou so much seeke after pleasures? Let the rememberance of
him that was crucified, crucifie in thee all desire of pleasure. Let the rememberance of hell-fire quench in thee all the fire of lust. Compare the short moment of pleasure with eternall punishments. Pleasures are brutish, and they make vs lyke brutes. The sweetnesse of the
Bernard. kingdome of heaven pleaseth not his taste, that is daylie filled with

the

the husks of the swine. Let vs mortifie all sensuall pleasures, and let vs with *Abraham* offer to GOD as a spirituall sacrifice this our beloved sonne, that is, the concupiscences of our soule, by renouncing voluntarilie all pleasure, and by embracing the bitternesse of the crosse. It is not a plaine way strawed with roses, but a sharpe way, and set with thornes, that leadeth vnto the kingdome of heaven. The outward man increaseth by pleasures; but the inward man by the crosse, and by tribulations. As much as the outward man is augmented, so much is the inward man diminished. Pleasures serue the bodie; but the true godlie haue least care of their bodie, and the greatest care of their soule. Pleasures doe captivate our heartes, that they cannot bee free in the loue of GOD. Not pleasures, but the contempt of pleasures at death shalt thou carrie away with thee, and bring to judgement. Let the feare of GOD then wound thy flesh; that the loue of the flesh deceaue thee not.

Cra. nat.

Gen. 22.

Keepe

Ber. ard. Keepe alwayes in thy mynde the memorie of Gods judgement, that the perverse judgement of thy sensuall appetite leade thee not into bondage. Looke not vpon the flattering face of the serpent; but looke backe vpon his stinging tayle. Overcome thou, by the grace of Christ, that at length thou mayst, as conquetrour, bee crowned by Christ.

Meditat. XL.

Of the profit of temptations.

The palm-tree grows the more prest down
And crosses prone the Churches crowns.

IT is profitable for the faythfull soule, to bee tryed and confirmed by tentations in this world: Our Saviour himselfe would wrastle with the devill in the wilderneſſe, that for vs, and for our salvation, hee might overcome him, and bee the first champion in our quarrell. Hee descended first into hell, and afterwardes ascended vp into heaven: So the faithfull soule doeth first

Matt. 4. 1

descend

descend into the hell of tentations; that so it may ascend into celestiall glorie. The people of Israell could not come to possesse the promised land of Canaan, before they had overcome divers enemies: Neyther can the faythfull soule promise vnto it selfe the kingdome of heaven, vntill it hath overcome the flesh, the worlde, and the devill. Tentation proveth, purgeth, and enlighteneth vs. Tentation prooveth vs: For fayth shaken by adversitie, is confirmed more stronglie in the rocke of salvation, it enlargeth it selfe more into the boughes of good workes, and ryseth vp higher vnto the hope of deliverance. When *Abraham* beeing commanded, to sacrifice his sonne, showed himselfe readie to obey GODS command: after the tentation, the Angell of the LORD appeared vnto him, saying, *Now know I that thou feareſt GOD, seeing that for my sake thou haſt not ſpared thyne onlie ſonne.* Even so in tentations, if thou shalt offer vnto GOD the beloved sonne of thy soule, that is, thyne owne

Ioſh. 23

Dionyſ.

Gen. 22.10

12

owne will, thou shalt bee reputed one that truelie feareth GOD, and thou shalt in thyne heart heare God speaking vnto thee. Fire proveth golde, and tentation proveth fayth. The souldiours valour is seene in the fight: And the strength of our fayth appeareth in tentations. When the whirling windes and the stormie waues beate vpon the ship of Christ, then it appeareth of how little fayth some of the disciples are. The Israelites whom God commanded to bee led foorth to overcome the Midianites, were first proved at the waters: So they which are to bee admitted into their heavenlie countrey after the conquest of their enemies, are first to bee proved in the waters of tribulations and tentations. Whatsoever adversitie therefore, whatsoever tentations happen vnto the faythfull soule; let her thinke with her selfe that they are for tryall, and not for denyall. Tentation also purgeth. To purge out the pestilent humour of selfe-loue, and the loue of the world, Christ our Phy-

Matt. 8. 24 26

Iudg. 7. 4

Ber-nard,

cia

man vseth manie graines of bitter Aloës. Tribulation sendeth vs to search our conscience, and recalleth to our memorie the sinnes of our lyfe past: And further, as Physicke preserveth the bodie from contagious diseases: So also doeth tribulation preserue the soule from sins. Man is alwayes prone to sinne: But more in tyme of prosperitie, than in aduersitie. *Riches* are thornes to manie men: Therefore, God plucketh out the thornes; that they may not choake their soules. Varietie of worldlie businesse hindreth manie from the service of God: Therefore, GOD sendeth diseases vpon them, that they may come to themselues, and begin to die to the world, and to liue to GOD. Matt. 13, 22

Some men haue tumbled downe the hill of great prosperitie:
And haue enjoyed truest rest in their aduersitie.

The honour of the world puffeth men vp with pryde: Therefore, God bringeth them into contempt, and withdraweth from them the fewell of pryde. Last of all, Tentation

tation enlighteneth. Wee come not to know the frailtie and vanitie of all worldlie comfort, but by tentations. *Stephan* when hee was stoned, Acts 7, 56 saw the glorie of Christ: So Christ manifesteth himselfe vnto the contrite soule, in calamities. There is no true and solid joye, but where GOD dwelleth; and GODS Isai 57, 15 dwelling is in the *contrite and humble spirit*. Affliction it is, and tentation, which humbleth the spirite, and maketh it contrite: Therefore, true and solide joye is in the soule of the afflicted. Tentation is the way to come to the knowledge of GOD: Therefore, the Lord sayeth, *I will* Psal. 91, 16 *bee with him in trouble, I will deliver him*, and make him see *my salvation*. Blinde *Tobie* saw nothing eyther aboue him, beneath him, or before him, and therefore, he saw not himselfe: But beeing enlightened of God by the Angell Raphaell, he saw all thinges, which before hee could not see, vsing no other medicine but Tobit 6, 8 *the gall* of a fish: To show, that our eyes are to bee anoynted with the gall of bitternesse; that so wee may

bee enlightened, and come to the true knowledge of our selues, and worldlie thinges. Why sayeth the Apostle, that wee *know but in a glasse*? Because in tentations wee come to know that GOD maketh the elect joyfull vnder the show of sorrow, and quickeneth them vnder the show of death, and healeth them vnder the show of sickneſſe, and enricheth them vnder the show of povertie. Therefore, must the croſſe and tentation bee welcome vnto him, whoſoever is not vnthankfull to Chriſt, who was crucified and tempted for vs. O good Ieſus! let mee bee burned heere, let mee bee ſmitten heere, that I may bee ſpared heereafter! O good Ieſus! thou which doeſt often caſt vs off from thee, by ſparing vs, make vs to returne vnto thee by ſtriking vs? Afflict and preſſe the outward man; that the inward man may growe and increaſe! O good Ieſus: Fight within mee, againſt mee: Bee thou the moderatour of the fight, and the crowne of my victorie? Whatſoever

1 Cor. 13, 12

Bernard.

adverſitie

Gregor, Nyſ, adverſitie I feele in this lyfe, let it tende to the ſtrengthening and increaſing of my fayth! O good Ieſus, helpe my weake fayth! For ſo thou haſt promiſed by thy holy prophet: *As a mother comforteth her children, ſo will I comfort you:* As a mother cheriſheth and nowriſheth her ſucking infant with much care: So doe thou (O good Ieſus) erect and confirme my languiſhing faith. Grant that thy inward comforts may prevayle more with mee, than the contradictions of all men, and the devill himſelfe, yea, and the cogitations of myne owne heart! O thou good Samaritane, poure the ſharpe wyne into the wounds made by my ſinnes, but poure in alſo the oyle of divyne comfort! Multiplie my croſſes, but giue me alſo ſtrength to endure them.

Iſai 66,13

Weller,

Luke, 10,34

Meditat. XLI.

Heere are foundations of Chriſtian patience.

Take vp thy croſſe, doe but endure:
To overcome thou ſhalt bee ſure.

Bee quiet,

BEe quiet, O devoute soule, and endure with patience the crosse which God hath layde vpon thee: Consider the passion of Christ thy brydegroome. Hee suffered for all, of all, and in all. He suffered for all, yea, even for them, which despyse his precious passion, and wickedlie trample his blood vnder their feete. Heb. 10,29

He suffred of all. He is delivered, he is broken in pieces, hee is forsaken of his heavenlie Father, hee *is forsaken of his disciples*, hee is rejected of the Iewes his owne peculiar people; For they preferred *Barabbas* the thiefe before him: Hee is crucified of the Gentiles. He suffereth for the sinnes of all men: And therefore, he is afflicted of all men. Hee suffered also in all: His *soule was sorrowfull even vnto death*, and beeing pressed with the sense and feeling of Gods anger, cryeth out, that hee was *forsaken of God*: All the members of his bodie are in a bloodie sweat: His *head is crowned with thornes*: His tongue tasteth a *cup of gall and vinegar*, his *hands* and *feete* are boared with nayles, his *side* is wounded, his Matt. 26,56 Matt. 27.21 Matt. 26,38 Matt. 27.46 29 34 Psal. 22,16

whole

Iohn 19.34 whole bodie is scourged, and hee is stretched foorth on the crosse: Hee suffered hunger, thirst, colde, contempt, povertie, reproaches, wounds, death, and the crosse: And then how vnjust a thing were it for the servant to rejoyce, when the Lord suffereth! How vnjust were it that wee should rejoyce in our sinnes, when our Saviour is so grievously punished for them! How vnjust were it that the other members should not condole, when the head is afflicted! But rather it is necessarie that wee *enter through manie tribulations into the kingdome of heaven* Actes 14.22 as it was necessarie that our Saviour should by his *passion enter into* Luke 24.26 *his owne glorie*. Consider also the bountifull reward: *The sufferings of this* Rom. 8.18 *present lyfe, are not worthie of the glorie which shall bee revealed vnto vs*. How great soever our suffering is, it is but temporall, yea, sometimes but for a day: But the glorie is everlasting. God doeth exactlie observe all our adversities, and will at length Eccles 12.14 *bring them to judgement*: How dis-gracefull a thing then will it bee

the

e generall assemblie of the whole
orld, to appeare without the je-
wells and bracelets of the crosse, and
assions! *Hee shall wype away all*
eares from the eyes of those that are
s: O happie teares, which shall be
yped away by the hand of such a
reat Lord! O happie crosse, that
hall finde a crowne in heaven! *Da-*
id was not ten whole yeares in his
xile, but he was fourtie in his king-
ome: Here we haue the shortnesse
f our suffering prefigured, and the
ternitie of the glorie which is to
ollow. It is but a moment of tyme
herein the Saincts are exercised by
he crosse: But the mercies by which
ey are comforted are for ever. And
us after adversitie in the morning
olloweth prosperity in the euening.
Consider also the tribulation of all
he Saincts. Beholde *Iob* mourning
n the dunghill, *Iohn* hungrie in the
ilderneesse, *Peter* stretched out vpo
e crosse, *Iames* beheaded of *Herod*
ith the sword! Beholde *Marie* the
e blessed *mother of our Saviour*,
nding vnder the crosse: Shee
as the type of the Church.

Isai 25. 8 Revel 7. 17

Dionys.

2 Sam 5, 5

Iob 2. 8 Matt. 3. 4

Iohn 19, 25

the spirituall mother of our LORD.

Matt. 5. 11 12 *Blessed are yee*, sayeth Christ, *when men shall persecute you for my Names sake*: *For so have* they done to the Prophets. O glorious persecution, which maketh vs conformable vnto the Prophets and Apostles, and all the Saynts, and even vnto Christ himselfe! Let vs, therefore, suffer with those that suffer, let vs bee crucified with those that are crucified, that wee may bee glorified with those that are glorified. If wee bee true sonnes indeed, let vs not refuse the condition of the rest of our brethren. If wee truely desire the inheritance of God, let vs accept it wholly: For the sonnes of God are not onlie heyres of joy and glorie in the world to come, but also of heavinesse and sufferings in this present world. *For God scourgeth everie sonne whom hee receaveth*: Hee punisheth their sinnes heere, that hee may spare them at the judgement to come, Hee multiplieth tribulations here, that he may multiplie their reward hereafter: And so not onlie the persecution, but the reward also is increased.

Mar. car.

Heb. 12. 6

is increased. Consider the happie condition of the crosse. It plucketh the loue of the world out of vs by the rootes; but it soweth in our hearts the seede of the loue of God. The crosse begetteth in vs an hate of worldlie things, and lifteth vp our mynde vnto heavenly things. When the flesh is mortified, the spirit is quickened; and when the world waxeth bitter, Christ becommeth sweet vnto vs. Great is the mysterie of the crosse, for by it God calleth vs to contrition, to true feare, and to the exercise of our patience. Let vs open to him when hee knocketh, and wee shall heare what the Lord will say within vs. The sight of the crosse is contemptible in the sight of the world, and in the carnall eyes of the outward man: But it is glorious in the sight of God, and in the spirituall eyes of the inward man. What was reputed by the Iewes more base and vile than the passion of Christ? And, what was more glorious and precious in the sight of God? For it was the price payde *for the sinnes of the whole* Bernard.

1 John 2, 3 Isai 57. 1 Psal, 116 25 Cant. 1, 5

world: Even so the iust man is afflicted; *the iust man dieth, and no man considereth it*: But precious is the crosse, and *precious is the death of the Saynts, in the sight of the* LORD. The Church, which is the spouse of Christ, is *blacke* without, by reason of calamities, and persecutions: But shee is beautifull within, by reason of divyne consolation. The Church, and everie faithfull soule, is as *a garden enclosed*, and none knoweth the beautie thereof, but hee that is in it. Wee shall never fullie and perfectlie feele the consolation of the Spirit, vnlesse our flesh bee afflicted without. If the loue of the world dwelleth in vs, the loue of GOD cannot enter in. A full vessell cannot bee filled with new liquor, vnlesse the first bee emptied. Let vs, therefore, poure out the loue of the world, that wee may bee filled with the loue of GOD. Therefore, GOD by the crosse doth extinguish in vs the loue of the world, that there may bee rowme for the loue of God. Besides, the crosse driveth vs to our prayers,

4 Ezr.

and

nd is an occasion of vertue. When
he *North-winde bloweth* vpon the
arden, that is, when persecutions
ssault the Church, then the *spices*
hereof are scattered abroad, and the
ertues thereof are increased, and
hey cast foorth an odour pleasing
nto GOD. The beloved bryde-
groome of my soule is *white and rud-*
die; white for his innocencie, and
uddie for his passion: And so is
lso the beloved spouse of Christ;
hite for her vertues, and ruddie
or her sufferinges. And thus the
race of GOD can produce oyle
nd honey out of the most hard rocke
f afflictions; And so, out of the
itter roote of calamities, GOD
noweth how to bring foorth the
ost pleasant fruit of eternall glorie.
nto which hee bring vs and admit
s. Amen.

Cant. 4. 16

5. 10

Meditat. XLII.

How wee must overcome tentations by perseverance.

Let not tentations cast thee downe:
For perseverance shall thee crowne.

HOlie Lord Iesus, the most loving brydegroom of my soule! When will the time come that thou wilt leade mee to the solemnitie of thy *marriage? I am a pilgrime, and a banished man from thee:* But yet I most firmelie believe, and nothing doubt, but that I shall bee shortlie set at libertie, out of the prison of my bodie, and appeare before thy face. *Feare and trembling are come vpon mee;* because I carrie my *treasure in vessells of clay*: My mynde is prone to errour, and my will is prone to sinne; and therefore, my *spirit* within mee is not alwayes readie, *but the flesh is* alwayes *weake*. Sinne leadeth mee captiue, and the *law of my members is repugnant to the law of my mynde. Feare and trembling are come vpon mee*; because Satan lyeth in wayte for my treasure: His subtiltie is great, his desire to hurt is most earnest, and his power is exceeding great. Hee deceaved *Adam* in paradise, and *Iudas* in our Saviours schoole: And how then shall I be safe from his treacheries? *Feare and trembling are come*

Revel 19. 7
Psal. 39. 12
Psal. 55. 5
2 Cor 4. 7
Matt. 26. 41
Rom. 7. 23
Psal. 55. 5
Gen. 3
John 13. 27
Psal. 55. 5

vpon

vpon mee; becauſe I am ſtill in the world, which is altogether ſet vpon wickedneſſe: The delights of the world entice mee, adverſities in the way of the LORD affright mee, ſometymes the enticements of the world are pleaſing vnto mee, and all the world is full of ſnares: Miſerable man that I am! How ſhall I bee able to eſcape them? Ioyes doe aſſault mee, and ſorrows doe aſſault mee: Miſerable man! How ſhall I bee able to ſtand? Feare and trembling are come vpon mee; becauſe it is God that worketh in mee, both to will and to perfect. I am afrayde, leſt I ſhold force God, by my negligence, and want of care, to take from mee that good will which he hath given mee. I make not a right vſe of remiſſion of ſinnes, and I refuſe the firſt grace which was given freelie: And therefore, I haue cauſe to feare, leſt GOD in his ſecret and juſt judgement juſtlie take from me that which I haue vnjuſtlie abuſed. I am afrayde, leſt I bee forſaken of him, whom after my firſt converſion I haue ſo often forſaken. How

1 Ioha 5, 19

Pſal. 55. 5 Phil. 2, 13

grieuouslie am I vexed when I consider, that the heavie and severe iudgement of God shall follow after his benefites, if I make not a right vse of them! But the infinite mercie of God raiseth mee vp; because as hee hath given mee to will, hee will also giue vnto mee to perfect: for hee is God, and is not changed: Psal. 117.2 *His mercie* also *is* confirmed *towards mee*, and shall not be changed: 2 Tim 2.16 *The foundation of God is sure*; sure indeed, Iames 1.17 because it is in God, *in whom there is no change*: Sure indeede, because it Heb. 12.24 is confirmed by *the blood of Christ, which alwayes speaketh loude* before the throne of God: Sure indeede, because it is signed with the sure seals of the Sacraments. If I should seeke never so little salvation in my selfe, I must needes doubt of my salvation: But as all my righteousnesse is in Christ, so in him also is all the hope of my salvation. If I had apprehended and layde holde vpon Christ of myne owne free will, I might yet feare, lest my will should change, and so I should lose Christ: But hee that was found of him that sought

sought him not, will not assuredlie withdrawe himselfe againe after hee is once found. Hee that hath translated me out of the *shadow of death*, vnto the participation of light, will not suffer mee to returne agayne vnto my former darknesse. *The gifts of God are without repentance*, and our vocation by God, as concerning the will of God: But I could wish, that even I also were vnchangeable in that which is good. That treasure is alwayes present; but the hand that should apprehende it doeth sometymes languish: But I shall bee able to apprehende Christ; because as hee hath revealed himselfe vnto mee in his word and promises, so lykewyse hee will grant vnto mee of his goodnesse, that I may beliene his word and promises. I will vse the helpe and support of prayer, to strengthen my fayth: and I will not suffer the Lord to depart out of the chamber of my heart, vntill I haue obtayned salvation. *By the power of the Lord* I shall bee able to bee preserved vnto *salvation*: The power of the Lord doeth lift me vp, and com-

Luke 1, 79

Rom. 11, 29

1 Pet. 1, 5

fort mee, but myne owne infirmitie doeth caſt me downe, and make me sorrowfull. But *the power of the Lord, ſhall bee perfected in my weakneſſe*: Hee ſhall ſtrengthen mee, from whom commeth all the ſtrength of my fayth: The grace of GOD doeth liſt mee vp, but mine vnworthineſſe doeth caſt mee downe: But if there were anie worthineſſe in mee, then it were no grace, but a reward. *If of workes, then certainlie not of grace*: For grace is not anie way grace, vnleſſe it bee everie way gratis. Therefore, haue I no reſpect vnto my workes: That which is amiſſe, hee will amende; that which is wanting, hee will make vp; that which hee will not impute agaynſt mee, ſhall bee as if it were not. Therefore, is my *ſalvation* onlie *from GOD*, and therefore ſure.

2 Cor 12, 9

Rom. 11, 6

Auguſtine. Bernard.

Hoſea 13, 9

Meditat. XLIII.

That wee muſt thinke daylie vpon our death.

Thinke everie day to bee thy laſt,
And when night comes, thy life is paſt.

O fay thfull

O Faithfull ſoule, looke for death everie houre: Becauſe it wayteth for thee everie houre. In the morning when thou ryſeſt, O man, thinke that it is thy laſt day: And in the euening when thou goeſt to bed, thinke that it is thy laſt night vpon earth. Whatſoever thou doſt, whatſoever thou goeſt about, looke about thee, and conſider with thy ſelfe firſt, whether thou wouldeſt doe ſuch things or no, if thou ſhouldeſt die that houre, and ſo goe to Gods judgement: What? Doeſt thou thinke that death doeth not approach, becauſe thou thinkeſt not of it? or doeſt thou thinke that it draweth nearer, becauſe thou thinkeſt vpon it? Whether thou thinkeſt vpon it or no, whether thou ſpeakeſt of it or no, it hangeth alwayes over thy head. Lyfe was lent vnto thee, not given as a free-hold. Vpon this condition thou didſt enter in, that thou ſhouldeſt goe out: *Naked thou cameſt, and naked thou muſt goe.* This lyfe is a pilgrimage: when thou haſt travelled a good while, then thou muſt returne home againe. Thou art

Iob 1. 21.

bee

but a Farmer and Tennant in this world, and not a perpetuall lord: Everie houre thinke with thy selfe, whither thou hastenest everie moment. In this wee are deceaved, in that we thinke wee die then, when we breathe out our last: Everie day, everie houre, every moment we die: Whatsoever is added vnto our lyfe, is taken from it; and as it increaseth, it also decreaseth: Wee fall not into death suddenly, but walke into it step after step. This life of ours is a way, and everie day we must ridde some of it: Lyfe and death seeme to bee most distant, but they are as neare as neare can bee: For one passeth away, and the other commeth on. As it is with those that travell by sea, they ostentymes come to the haven, and yet they neyther feele, nor so much as thinke whither they are carried: So lykewyse it is with vs: Whatsoever we doe, whether wee eat, drinke, or sleep, we draw nearer alwayes to our death. Manie haue passed away their lyfe even in the tyme whiles they were seeking after thinges belonging to the sustentation of

ration of this lyfe. No man entertayneth death joyfullie, vnleſſe he hath long before prepared himſelfe for it. In this lyfe die daylie vnto thy ſelfe; that ſo in death thou mayſt liue vnto God. Before thou dieſt, let thy ſinnes die in thee: In thy life time let the olde *Adam* die in thee: So at thy death Chriſt ſhall liue in thee. In thy lyfe tyme let the *outward man* daylie *decay*, that at thy death *the inward man* may bee *renewed* in thee. 2 Cor 4, 16. Death tranſlateth thee from tyme to eternitie: for *as the tree falleth, ſo it lyeth*: Eccleſ. 11, 3. How carefullie then ought wee to thinke vpon the houre of death! Tyme paſſeth away, but the infinite ſpace of eternitie remayneth behinde: In tyme, therefore, make thy ſelfe readie for eternitie. What wee ſhall bee for ever, whether bleſſed or miſerable, it ſhall bee decreed at the houre of death: In that one moment, is eternall felicitie either enjoyed or loſt. Wherefore, O faythfull ſoule, how ſollicitous and carefull oughteſt thou to bee, in preparing thy ſelfe for that houre! Thou wilt eaſilie con-

temne

temne all worldlie thinges, if thou considereſt with thy ſelfe that thou muſt die: Conſider that thyne eyes ſhall be darkened in death; and thou wilt eaſilie *turne away thine eyes from beholding vanitie*: Conſider that thy eares ſhall waxe deafe at thy death; and it ſhall be eaſie for thee to ſtop thy eares agaynſt impious and filthie ſpeaches: Conſider that thy tongue ſhall be tyed at thy death; and thou wilt haue more regarde vnto thy wordes: Set before thyne eyes the colde ſweat and anxietie of thoſe that are readie to die; and thou wilt eaſilie contemne all worldlie delights: Looke vpon the nakedneſſe of them that departe out of this world, and povertie in this lyfe will not ſeeme grievous vnto thee: Conſider the trembling of the whole bodie at the poynt of death; and thou wilt eaſilie contemne the ſplendour of the worlde: Conſider the mourning of the ſoule, being compelled to goe out of the houſe of the bodie; and thou wilt eaſilie beware of the guilt of all ſinne: Conſider the corruption that follow-th after

Pſal. 119. 37

after death; and thou wilt easilie bring down thy prowde flesh: Consider how naked thou art left at thy death, beeing forsaken of all the creatures; and thou wilt easilie turne away thy loue from them, and turne it towards the Creatour: Consider how narrowlie death looketh to thee, that thou carrie away nothing with thee at thy death; and thou wilt easilie contemne all the riches of the worlde: Hee that in this lyfe dieth daylie through his sinnes, doth passe from death temporall, vnto the punishmentes of death eternall. No man is translated vnto ever-lasting lyfe, but hee that beginneth heere to liue in Christ. That in death therefore thou mayest liue, bee ingrafted into Christ by fayth: Let death be alwayes in thy thoghts; Becausse it is to bee expected alwayes. Wee carrie death alwayes about vs: Becausse wee alwayes carrie sinne about vs: *and the wages of sinne is death*, But if thou wouldest escape the bitternesse of death, keepe the word of Christ. Fayth doth conioyne and vnite vs vnto Christ: Therefore,

Brent

Rom. 6, 23

Therefore, they which are in Christ, die not: For Christ is their lyfe. *He*
1 Cor 6, 17 *that is joyned vnto God by fayth, is one spirit with him*: And therefore,
Exod 14, 18 the faithfull man dieth not for ever; because God is his lyfe. The people of Israel passed through the Red sea, vnto the promised land; but *Pharaoh*, and his host, were drowned: So the death of the godlie is vnto them the beginning of true lyfe, and the gate of paradise; but the death of the wicked is not the ende of their evills, but it coupleth together those evills which are past, and those that follow after: They passe from the
Revel 20. 14 first vnto the *second death*. So neare
Rom. 8, 38 is the vnion betweene Christ and the faythfull, that *death* it selfe cannot dissolue it. In the thickest clowde of death the torch of GODS grace shyneth before them: In their dangerous journey Christ provydeth for his beloved, the Angels to bee their protectours. The
1 Cor. 6, 19 *bodies* of the Saynets *are the temples of the holie Ghost*: The holie Ghost will not suffer his owne temples altogether to be destroyed by death.

The

The *word of GOD* is the *incorruptible seede*: It is not destroyed by death; but is hid in the hearts of the godly, and shall quicken them in their due tyme. 1 Pet. 1, 23

Meditat. XLIV.
Consolations at the death of friends.

Grieue not when friends and kinsfolke die: They gayne by death eternitie.

THinke, O deuoute soule, vpon Christ thy Saviour, and thou shalt not bee afrayde for the terrours of death. If the violence of death doeth make thee sorrowfull, let the power of Christ make thee joyfull. The *Israelites* could not *drinke the waters of Marah*, by reason of their *bitternesse*; *but GOD showed vnto Moses a tree*, which being *cast into the waters, made them sweete.* If thou art affrighted, by reason of the bitternesse of death, GOD showeth vnto thee a tree which turneth it into sweetnesse; that is, *a branch that did spring from the roote* Exod 15. 23, 25, Isai 11. 1

the roote of Iesse: This branch is Christ, and whosoeuer *keepeth his word, shall neuer see death.* This lyfe is burdensome: And therefore, it is good to bee eased of it. The miserie of a Christian dieth: But the Christian man dieth not. That which wee call death, is but going a journey; it is not an ende of lyfe, but a beginning of a better lyfe. Wee doe not lose our friends at their death, but send them before vs; our friends doe not die, but lyfe enjoy; they goe before vs, they doe not goe from vs for ever. It is not death, but a departure: When the godlie depart out of this lyfe, they enter againe into lyfe: The death of the godlie is gayne vnto them. Doe our friendes die? Make this interpretation of it: That they cease to sinne, they cease to bee tossed, and they cease to bee miserable. Doe they die in the faith? Interpret that thus: That they depart out of the shadow of lyfe, that they may passe vnto true lyfe; from darknesse, to light; and from men, to God. Our lyfe is a navigation, and death is the haven of securitie, and saferie:

Iohn 8. 51
Ambros,
Tert, of patience
Cyprian
Augustine,

safety: Therefore, we must not grieue that our friends are dead; but rather rejoyce in their behalfe, that out of the turbulent sea they are come safe to the haven. This lyfe is the soules imprisonment, but death setteth her at libertie: Therefore, olde *Simeon* being about to die, cryeth out, *Lord, now letteſt thou thy ſeruant depart in peace.* Luke 2. 29

Hee desireth to bee set at libertie, being shut vp in the prison of the bodie: We must rejoyce therfore, in the behalfe of our friendes, that they are as it were delivered out of prison, and receaved into true libertie. In lyke manner the Apostle *desireth to be dissolued*, as being bound to his bodie of earth, in a kinde of miserable servitude. Phil. 1. 23

What? shall wee bee sorrowfull, that our friends are delivered out of their bonds, & set at libertie? What? shall wee for their sakes put on blacke mourning cloathes, whē as they haue put on white robes? For it is written, that vnto the elect are given *white robes*, in token of innocencie; & palms in their hands, in token of victorie. Shall we macerate our selues Cyprian Reuel 7. 9

with

with teares and sighes for their
Revel 7. 17 sakes, when as *GOD* hath *wyped all teares from their eyes?* Shall wee mourne and trouble our selues with griefe, when as they are in the place
Revel 21. 4 where there is neyther *mourning, nor griefe, nor anie crye heard*, but *they rest from their labours?* Shall we for their departure kill our selues with immoderate griefe, when as they doe enjoy the fellowship of the Angels, and true solid joy? Shall we for their
Revel 15. 3 2 7 sakes weepe and waile, when as they *sing a new song of the Lambe, having harpes and golden phialls?* Shall wee grieue that they are departed from the earth, when they themselues rejoyce that they are departed?
Cyprian What profite it is for to depart out of this worlde, Christ showed, who when his disciples were sad, because that hee said that he should
Iohn 14. 28 depart, answered, *If yee loved mee, yee would rejoyce rather.* If as thou wert sailing, a stormie tempest should arise, and the windes lift vp the waues, and threaten shipwracke, wouldest not thou haste to the haven? Beholde, the world staggereth,

staggereth, and reeleth, and threatneth her ruine not onlie for her old age, but also by the ende of things: And doest thou not thanke GOD, and art not thou glad for thy friends, that being departed the sooner, they are delivered from ruines, shipwracks, and imminent plagues? In whose handes art thou kept safer, than in the handes of Christ? In what place can the soules of thy friends rest safer, than in the kingdome of paradise? Heare what the Apostle sayeth concerning death: *Death is gayne:* It is gayne to haue escaped the increase of sinne; it is gaine to haue left the things that are worse, and to haue passed to the better. Although those whom by death thou hast lost, were very deare vnto thee: yet let God bee more deare vnto thee, whose will it was to take them vnto himselfe. Bee not angry with the Lord for taking away what hee hath given: Hee hath receaved his owne, he hath taken nothing from thee. Doe not take it ill that the Lord doth require what he did onlie lende thee: It is onlie the Lord

Phil. 1. 21

Lord that fore-seeth evills to come: It was his providence therefore, to take away thy friendes, that they might not bee entangled in the mis-

Revel 14.13 fortunes to come. *They that die in the LORD, rest* sweetlie in their graues, when those that are alive are tormented grievouslie, even in

Bernard, the palaces of their kingdome. If by death thou hast lost those that were deare vnto thee; believe that thou shalt hereafter receave them more deare vnto thee. A little distance of tyme doeth separate thee from them: But blessed and secure eternitie shall joyne thee againe vn-

Augustine, to them. For wee hope vpon a most true promise, that wee shall depart out of this life, from whence some of our friendes are departed before vs; and that wee shall come to that life, where the more knowne, the more deare they shall be vnto vs, & amiable, without feare of any dissention.

Bapt. Mant *What ever soules haue beene before,*
or shall hereafter bee,
Shall bee receav'd ith'theatre
of hudge capacitie:
There shall wee know the face of them
that of our kindred bee,

And ſpeake and anſwere in our courſe
each interchangeablie.
There with the brother ſiſter ſhall,
and ſonne with father bee:
And there they ſhall keepe holie day
for all eternitie.

Therefore, thinke not onlie vpon the tyme of thy friends forſaking thee, that is, at their death; but thinke alſo vpon the time when they ſhall be reſtored agayne vnto thee, that is, at the reſurrection. To them that firmelie belieue the reſurrection, death ſeemeth net death, but rather a quiet ſleepe. The whole vniverſe ſeemeth to be a glaſſe, in which we may beholde the reſurrection: The ſunne that ſetteth everie night, ryſeth againe in the morning: The herbes that are dead in the winter, ſhoote vp againe in the ſpring: The Phenix at her death renew eth her ſelfe againe: When times and ſeaſons are paſt they returne againe: After fruits are come to maturitie, ſtill there ſucceed others: Seeds, vnleſſe they die, and be corrupted, they riſe not againe with increaſe: All things are preſerved by periſhing, and generated Tertull.

nerated by corrupting: Shall wee thinke then that God hath to no end or purpose set before vs these types in nature? Shall nature be more powerfull than God, who hath promised that our bodies shall ryse againe? He that quickneth the graine of the seeds that are dead and rotte that thou mayst liue thereby in this world, shall not he much more raise vp thee and thine, that thou mayest liue with them for ever? God hath called thy loving friends vnto *their beds*: And doe not thou envye them their quiet rest: The resurrection will shortlie come. It may be, thou didst hope that thy friends before their death would haue beene profitable members of the militant Church: But it hath pleased God, to make them members of the Church triumphant. Seeing it hath so pleased God, bee thou also well pleased. It may bee, thou thoughtest that thy friends before their death would haue attayned to the knowledge of diverse things: But it hath pleased God to take them vp into the heavenly Academie, there to learne true wisdome:

Augustine.

Isai 57. 2

wisdome: Seeing therefore, it hath so pleased God, bee thou also well pleased. It may be, thou didst hope that thy friendes before their death would bee raised out of the dust, and bee *set with princes*: But it hath pleased GOD to make them the fellows of heavenlie princes, that is, the holie Angells: Seeing therefore, it hath so pleased GOD, bee thou also well pleased. It may bee, thou didst hope that thy friends before their death would haue gathered together much riches: But it hath pleased GOD to make them partakers of the delights of his heavenlie kingdome: And therefore, seeing that it hath so pleased God, be thou also well pleased. Holie God, thou hast taken away nothing but what thou gavest, blessed bee thy Name for ever and ever. Psal. 113.8

Meditat. XLV.

Of the last judgement.

Remember that Christ Iesus shall [call thoughts, words, and deeds, to judgement

Iohn 5. 22 Carthenius.

THe Father judgeth no man, but hath committed all judgement to his Sonne. I know, Lord Iesus, that thou wilt come as the severe Iudge of all men, *to bring their thoughts,* 1 Cor 4. 5 words, and deeds *to light*, though they were done in darknesse. Aboue, there shall bee a severe judge; beneath, hell gaping; within, the conscience gnawing; without, the fire flaming; on the right hand, sinnes accusing; on the left hand, the devills terrifying: The good Angels keeping out of heaven, and the evill angels pulling downe to hell: Then, Lord Iesus, to whom shall I betake my selfe in these my straits? *I am afrayde of all my workes,* Iob 9. 28 knowing that thou spares not every one that offendeth. I shall there bee set betweene time & eternitie: Time will be past, but the infinite space of eternitie will remaine behinde. The malignant spirits will require their wicked workes, vnto which they haue perswaded me; and in that severe judgement they wil produce all they know against me, that they may draw my soule into the fellowship of their

their torments. *All the hoſt of heaven* Iſai
ſhall conſume away, the heavens ſhall 34.4
bee rolled together lyke a ſcroll, all the
hoſte of them ſhall fall, even as a
leafe falleth from the vine or figge-tree.
The ſunne ſhall bee aſhamed, and Iſai
the moone ſhall bee brought to confu- 24.23
ſion: But if theſe the workes of thy hands, which never committed anie evill agaynſt thee, if they flee away from thy ſight, how ſhall I miſerable ſinner bee able to appeare before thy face? *The heavens* of heavens *are not cleane in thy ſight*: What Iob
am I then that *drinke iniquitie lyke* 15.15
water? But *if the righteous ſhall* 16
ſcarce bee ſaved, where ſhall the ſin- 1 Pet.
ner appeare? Whither then ſhall I 4. 18
flee, or to whom ſhall I goe, but vnto thee, O LORD? Thou ſhalt bee the Iudge of my ſinnes, who diedſt for my ſinnes: *For the Father* Iohn
iudgeth no man, but hath committed 5.22
all iudgement vnto his Sonne: The Father delivered all iudgement to the Sonne; but the Sonne agayne was delivered for our ſinnes. *For* Iohn
GOD ſo loved the world, that hee 3.16
gave his onlie begotten Sonne, not to

condemne the world, but that the world might be saved through him: How canst thou then condemne me, Lord Iesus, when as thou wast sent by thy Father to saue mee? Thou didst fulfill the will of thy Father in all things: How then wilt thou not fulfill it in saving mee miserable sinner? *It is not the will of thy Father, that one of the little ones should perish*: And I am a little one in thy sight, and a little one also in myne owne sight: *For what am I but dust and ashes?* Neither onlie dust and ashes, but also a verie little one, and a verie dwarfe for proficiencie in pietie: Perfect therefore, in mee little one the will of thy Father. Thou camest, O Iesus, *to saue that which was lost*: How then canst thou condemne him that desireth to bee saved? My sinnes will accuse mee, and call vpon the judge for severe sentence: But thou hast taken my sinnes vpon thee: Thou *takest away the sinnes of the world*: How then hast thou not taken away myne also? How canst thou condemne mee for my sinnes, when thou diedst for them? Thou diedst

Matt, 18, 14

Gen, 18, 27

Matt, 18, 11

Iohn 1, 29

diedst *for the sinnes of the whole world*: How then hast thou not died for mine also? Certainlie, Lord Iesus, if thou hadst meant to deale with mee in thy strict judgement, thou wouldest never haue descended from heaven to take vpon thee my flesh, to die, and to bee crucified. The devils will accuse mee, and require of my soule the workes whereynto they haue perswaded mee: But the *prince of this world* is condemned, and *hath nothing in* thee; and if hee hath nothing in thee, then certainlie hee hath nothing in mee: For I believe in thee, O LORD, therefore, *thou abydest in mee, and I in thee*: Hee will accuse mee, that am thy friend; Hee will accuse mee, that am thy brother, that am the beloved sonne of the eternall Father: How then canst thou deale with mee in thy strict judgement, seeing that I am thy friend, thy brother, and thy sonne? At that judgement *Moses* will accuse mee, and pronounce me accursed, for not keeping all that is written in the booke of the law: But thou, O Christ, wast made a

1 John 2, 2

Iohn 14, 30

Iohn 15, 4

Deut. 27, 26

Gal, 3. 13 *curse* for mee, that I might bee *freed from the curse of the law.* I shall bee curſed by *Moſes*, but bleſſed by thee: For I deſire to heare that voyce, *Come yee bleſſed of my Father, inherite the kingdome prepared for you.* *Moſes* will accuſe mee: But thou wilt not accuſe mee to thy Father; yea, thou *makeſt intercession for mee.* Therefore, I am not afrayde of *Moſes* his curſe; becauſe thou *haſt blotted out the hand-writing which was againſt mee.* The damned will accuſe mee, and pronounce mee guiltie of the ſame fault with them: I confeſſe, Lord Ieſus, my guiltineſſe doeth conjoyne mee with them: But the acknowledgement of my guiltineſſe, and the ſaving knowledge of thee doeth diſjoyne mee from them. *Hee that heareth thy word, and believeth on him that ſent thee, hath lyfe everlaſting, and ſhall not come into condemnation.* I heare thy word, LORD, and in thee I believe with weake fayth, but yet fayth: *LORD, I believe; yet helpe thou my unbeliefe:* LORD, I believe; but yet doe thou *increaſe* my

Matt, 25. 34

Rom, 8. 34

Col, 2. 14

Iohn 5. 24

Mark 9. 24

my *fayth*: Although I am not free from all the sinnes of the damned, yet thou, O LORD, shalt deliver mee from vnbeliefe. All my accusers doe terrifie mee, but thou being my Iudge doest comfort mee: To thee *hath the Father commited all Iudgement*. Into thy hands hath hee *delyvered all thinges*; and agayne, *thee hath hee delyvered vp for vs all*: and thou hast delyvered vp thy selfe for the Church, to *sanctifie it, and cleanse it by the washing of water through the word*: How canst thou then according to severe judgement judge those, for whom thou hast delyvered thy selfe to death, even the death of the crosse? Thou canst not *hate thyne owne flesh: wee are members of thy bodie, of thy flesh, and of thy bones*.

Luke 17, 5

Iohn 5, 22 Matt. 11.27 Rom. 8. 32

Ephes 5, 26

Ephes 5. 29 30

Meditat. XLVI.

Of the desire of eternall life.

All earthlie things treade vnder thee,
And let thy thoughts in heaven bee.

DEvout ſoule, thou muſt not loue this lyfe which is tranſitorie; but rather that which remaineth for ever: Aſcend vp by thy deſires to the place where there is youth without olde age, lyfe without death, joye without ſorrow, and a kingdome without change: If beautie delight thee; *The righteous ſhall ſhyne as the ſunne*: If ſwiftneſſe and ſtrength; The elect ſhall bee *lyke vnto the Angels of GOD*: If a long and healthfull lyfe; There ſhall bee healthfull eternitie, and eternall healthfulneſſe: If fulneſſe; The elect ſhall bee filled, when the glorie of the LORD ſhall appeare: If melodie; There doe the quires of Angels ſing without ende: If pure pleaſure; GOD ſhall make thoſe that are his, drunke in the torrent of pleaſure: If wiſedome; The verie wiſedome of GOD ſhall ſhow it ſelfe vnto them: If loue; They ſhall loue God more than théſelues, & one another as themſelues; and God ſhall loue them more than they themſelues: If concord delight; There they ſhall bee all of one mynde: If power; To the elect ſhall all thinges

Auguſtine,

Anſelm, Matt, 13,43 Matt. 22.30

all things bee eaſie; they ſhall deſire nothing but what they ſhall be able; and they ſhall deſire nothing but what God will haue them to will, and to deſire: If honour and riches delight; God will make his faythfull ſervants *rulers ouer manie thinges*: If true ſecuritie; they ſhall bee as certayne never to want that good, as they are certayne that they themſelues would never loſe it willingly; and that God that loveth them, will never take from them agaynſt their wills that which they loue; and that nothing is more powerfull than God; to ſeparate God and them aſunder. Whatſoever the elect can deſire, there they ſhall finde; becauſe they ſhall beholde him, that is all in all, *face to face*. So great are the goods of that lyfe, that they cannot bee meaſured; So manie that they cannot be numbred; and ſo precious that they cannot bee valued. There ſhall bee eternall health vnto our bodies, and great puritie vnto our ſouls; there ſhall bee glorie and fulneſſe of divine pleaſure; there ſhal we haue familiaritie with the Saincts

Matt. 25, 23

Bonauent.

1 Cor 13, 12

Pelarg.

and Angels for ever, having our bodies of admirable clearneſſe and
Bonaventure, brightneſſe. The elect ſhall rejoyce for the pleaſantneſſe of the place, which they ſhall poſſeſſe; for the pleaſant ſocietie, in which they ſhall reygne; for the glorie of their bodies, which they ſhall put on; for the world, which they haue deſpyſed; and for hell, which they haue eſcaped. The leaſt crowne of
Auguſtine. eternall lyfe, ſhall bee more worth than a thouſand worldes; becauſe they are al finite, but this is infinite: Neyther is there anie feare that they ſhall envy one anothers brightneſſe; becauſe there ſhall reygne in them all unitie of loue: By reaſon of that high degree of loue, whatſoever happeneth to one of the elect, the reſt ſhall as much rejoyce at as if it were their own. There is no greater good than God, in heavé & in earth: Therefore, there can bee no greater and perfecter joy, than to ſee & poſſeſſe God: Therefore, to ſee God for one moment, ſhall goe beyond all joyes: For wee ſhall ſee God in himſelfe. God in vs, & our ſelues in God:

In the

In the way of this life we haue Christ with vs, but hidden vnder the couering of the word & sacraments. We know him not here as hee is, but in the life to come we shall behold him in presence, when he shall distribute vnto vs the bread that satisfieth for ever: As the disciples knew him not vpon *the way*, but in the Inne at length, *when hee broke bread vnto them*. The heauenlie Ierusalem hath no temple made with hands, neyther *sunne nor moone*; because the temple thereof is eternall, and God is the lyfe thereof. Vision succeedeth in the place of fayth, attaynment in the place of hope, and perfect fruition in the place of loue. As at the building of *Solomons* temple *there was heard neyther the sound of axe nor hammer*: So in the heauenlie Ierusalem, there is neyther paine nor tribulation felt; because the materialls of this temple, to wit, the spirituall stones are prepared by tribulation in the world long before. The queene that came to *Solomon* is the soule travelling to the heauenlie Ierusalem, vnto Christ: Shee entreth

Bernard,

Luke 24,35

Revel 21,23

Berthor, 1King 6,7

1Pet. 2,5

1King 10,1

entreth in with a great traine of the holie Angels, with gold & precious stones of divers vertues: Shee will wonder at the wisedome of Christ the King, the order of his ministers, that is, the Angels and the Saynctes; the fare of his table, that is, the fulnesse of eternall repast; the price and value of his cloathes, that is, the bodies glorified; the beautie of his house, that is, the greatnesse of the heavenlie palace; the sacrifices, that is, the multitude of divine prayses: Shee will bee turned into astonishment, and confesse shee could not believe what shee now seeth with her eyes, Therefore, let the faythfull soule lift vp her selfe, and consider what good thinges are prepared for her: Thither let the spirit bee directed whither at length it shall goe: In time wee must strive to goe thither, where at length wee must remayne for all eternitie: Into this glorie of the LORD shall no man enter, but hee that desireth to enter: Doest thou hope to appeare heereafter before the face of the Lord? Studie then after holinesse;

Ger-
ard,

because

because hee is holie. Doest thou looke for the fellowship of the heavenlie Angels? Take heede then that thou doest not by thy sinnes depriue thy selfe of their ministerie. Doest thou hope after thinges eternall? Why then doest thou so much desire things temporall? Doest thou seeke *for a citie to come?* Why then doest thou desire heere an abyding place? Doest thou desire to come to Christ? Why then doest thou feare death? It is the propertie of him that would not come to Christ, to feare death. Doest thou desire to enter into the heavenlie Ierusalem? Why then doest thou defile thy selfe with so manie and such grievous sinnes? Whereas it is written, *that nothing which is defiled shall enter in there.* Doest thou desire to enjoy at length the tree of lyfe? Lay holde then on Christ the true *tree of lyfe*, by true fayth in this lyfe. For it is written, *Blessed are they that haue their robes washed in the blood of the Lambe, that they may haue part in the tree of lyfe, and enter into the citie by the gates. Without, are dogs and sorcerers:*

Levit. 11,45

Heb. 13.14 Cyprian

Revel 21.27

Revel 22,3 14

vers: Beware therefore of the losse of chastitie. *Without, are murtherers*: Take heede therefore of anger. *Without, are idolaters*: Beware therefore of covetousnesse. *Without, are lyars*: Beware therefore of all the malice of sinne. If thou desirest to
Revel 19. 9 enter in *to the marriage of the Lambe*, desire the brydegroomes comming.
Revel 22. 17 *The Spirit and the Spouse say*, Come.
Ephes 1. 14 If thou hast not the *earnest* of the Spirit, by which thou mayest crye, Come Lord: the brydegroome will never leade thee in vnto the heavenly marriage. Thou art not the spouse, if thou desirest not the comming of the brydegrome. Wouldest thou
Revel 21. 1 haue a place in the *new heaven*, and the *new earth*? Why then doest thou so cleave vnto the olde? Wouldest thou be made partaker of the Creatour? Wherefore then doest thou so cleave vnto the simple creatures? Doest thou expect the building of GOD, *the house not made with*
2 Cor 5. 1 *handes, eternall in the heavens*? Why then doest thou not desire, that this earthlie house of thy dwelling may bee dissolved? Doest thou desire

to bee

to bee cloathed? Why then doest thou not provyde for thy selfe, that thou beest not found naked? If the holie Trinitie dwelleth not in thy heart by grace in this lyfe, it shall never dwell in thee by glorie in the lyfe to come. If thou hast not a taste of eternall felicitie in this lyfe, thou shalt never haue a full draught in the lyfe to come.

Meditat. XLVII.
Of the beatificall vision of GOD in heaven.

The Saynts are pilgrims heere below,
And tow'rds their countrey heaven goe.

IN my Fathers house are manie mansions, they are the wordes of our Saviour. LORD, I desire to see that place where thou hast prepared for mee an everlasting mansion: *For I am a stranger and a sojourner heere, as all my fathers were: The dayes of my pilgrimage are few and evill*: Therefore in this lyfe, wherein I liue in exile, I doe long after my heavenlie countrey. *My conversation is in heaven;*

John 14. 2
Psal. 39. 12
Gen. 47. 9
Phil. 3. 20

Psal. 27.13 *heaven: I desire to see the goodnesse of the LORD in the land of the living.* This life passeth away in a shadow, my dayes are measured out, and my substance is even as nothing in thy sight: *What then is my hope?* Is it not the Lord? Lord Iesus, when will it bee that I shall come vnto thee? *When shall I appeare before thy face?* *As the hart panteth after the fountayne of waters, so doeth my soule after thee, O GOD.* Oh the true, perfect, and full joye! Oh joye of joyes surpassing all joye, without which there is no joye! When shall I enter into thee, that I may see my GOD that dwelleth in thee? Thou shalt fill mee, O LORD, with the joye of thy countenance: *At thy right hand there are pleasures for evermore: I shall bee abundantlie satisfied with the plentifulnesse of thy house: and thou shalt give mee to drinke of the brooke of thy pleasures: For with thee is the fountayne of lyfe:* Oh lyfe to be desired! Oh blessed felicitie! in which the most holie Trinitie shal bee the perfection of our desires, which we shall see without end, loue without

Psal. 39.7

Psal. 42.2

Psal. 42.1

Augustine.

Psal. 36.11

Psal. 36.8

9.

Augustine.

without loathing, & prayse without being wearie. To see God, will surpasse all joyes: To see Christ, to liue with Christ, to heare Christ, will surpasse all the desires of our hearts. O Iesus Christ the most sweet bridegroome of my soule, when wilt thou leade thy spouse into thy royall palace? What can there bee wanting there? What to bee desired, or expected, where God shall bee all in all? Hee shall bee beautie to the eye, honey to the taste, musicke to the eare, balsame to the nose, and flower to the touch. *God shall bee all in all*, and shall distribute vnto every one good thinges according to the desires of his owne heart: If thou desirest lyse, if health, if peace, if honour, GOD shall bee there all in all. The mysteries which are now sealed vp in the great doctours of the Church, shall bee then reuealed even vnto babes: The blessed humanitie of Christ, shall bee there present vnto vs, and shall preach vnto vs with a most sweete voyce, concerning the mysterie of our salvation. *His voyce is sweete, and his face is*

Bernard.

1 Cor 15.28

Cant. 2, 14

Psal. 45. 2 *face is comelie: Full of grace are his lips:* And *hee is crowned with glorie and honour*: But if God shall bee all in all, then shall hee bee fulnesse of light to the vnderstanding, plenty of peace to the will, and continuance of eternitie to the memorie. The Sonne will satisfie the vnderstanding with perfect knowledge, the holie Ghost will satisfie the will with most sweet loue, and the Father will satisfie the memorie with the remembrance of both. Thou, O GOD, shalt bee our light, *and in thy light shall wee see light*; that is, wee shall see thee in thy selfe, in the brightnesse of thy countenance, when wee shall see thee face to face: Neyther shall wee onlie see thee, but wee shall also liue with thee; neyther shall wee onlie liue with thee, but we shall also prayse thee; neyther shall wee onlie prayse thee, but wee shall also rejoyce with thee; neyther shall we onlie rejoyce with thee, but wee shall also *be lyke vnto the Angels*; neyther shall we be *lyke* vnto the Angels onlie, but even *vnto God* himselfe, blessed for ever. Let the faythfull soule

Bernard.

Augustine. Psal. 36. 9

Matt. 22. 30

1 John 3. 2

soule bee heere astonished, and adore the mercie of her Saviour. Hee doeth not onlie receaue vs his enemies into favour, but hee doeth also forgiue our sinnes; neyther doeth he forgiue our sinnes onlie, but he doth also bestow righteousnesse vpon vs; neyther so onlie, but he doeth leade vs also into our heavenlie inheritance; yea, hee maketh vs lyke vnto the Angells, and even vnto himselfe also. Oh most blessed citie! Oh heavenlie Ierusalem! Oh the holie seat of the most holy Trinitie! when shall it bee that I shall enter into thy temple? The Lambe is the heavenlie Ierusalem, to wit, *the Lambe which taketh away the sinnes of the world*, and *was slaine for them from the beginning of the world*. When shall the tyme come that I may in that temple worship my GOD, that is, God in God? when will that sunne ryse vpon mee, which *enlightneth that holie citie*? I am yet a banished man from my countrey, but there is laid vp for me an ample inheritance. To those that believe, *power is given to bee made the sonnes of God.*

Revel 21.22
John 1.29. Revel. 13.8
Revel 21.23
John 1.12

Rom. 8. 17 *of God:* And *if wee bee sonnes, wee are then heirs, heirs of God, and coheirs with Christ.* Lift vp thy selfe, O my soule, and long to come to thyne inheritance. Psal. 16. 5 *The Lord is the portion of myne inheritance,* and *my exceeding great reward:* Gen. 15. 1 What could the most ample mercie and bountie of God, bestowe vpon vs more than this? Hee bestoweth lyfe, Hee bestoweth his Sonne; Hee bestoweth himselfe: And if hee had anie thing else greater in heaven or in earth, hee would bestow even that also vpon vs. In Acts 7. 1, 18 God *wee liue, Gods temple wee are,* 2 Cor. 3. 16 God wee possesse, heere indeede in the spirit, and in a mysterie, but there in truth: There shall our hope become fruition, and there shall we not only remaine, but dwel for ever, Au-gu-stine.

Meditat. XLVIII.

Of the most comfortable fellowship of the Angels in heaven.

If thou beest heere a chylde of grace,
Amongst Angels thou shalt have a place.

As the

AT the resurrection of the dead, they shall neyther marrie, nor bee given in marriage, but shall be lyke vnto the Angels of GOD in heaven. Matt. 22.30

Who can worthilie set foorth with prayses this honour of the blessed? *Into whose heart hath this glorie of the blessed ever entred?* The elect being renewed by a glorious resurrection, shall enjoye the saving vision of GOD, without all feare of death, and without anie spot of corruption. *I haue seene the LORD face to face, and my lyfe is preserved,* sayeth the holie Patriarch. But if the sight of God for a moment could bring so great joy: What joy will it bring to see him for ever! If the the sight of GOD appearing in the shape of man, brought salvation and lyfe vnto the soule: Certaynlie the seeing of him face to face shall bring lyfe and everlasting felicitie. What then can bee added to this felicitie? What can the elect desire beside the fruition of the sight of God? And yet notwithstanding they shall enjoy the most sweet and blessed fellowship of the Angels; Neither shall they onlie 1 Cor 2,9 Gen. 32.30

enjoye

enjoy their fellowship, but they shal bee also lyke vnto them, for the nimbleneſſe, brightneſſe, and immortalitie of their bodies: We shall be cloathed with the same garment that they are; wee shall *stand before the throne of the Lambe, cloathed with long white robes*, and sing vnto the LORD an everlasting song: wee shall shyne in the same crowne of vertues; wee shall rejoyce in the same priviledge of immortalitie. *We haue seene the Angell of the Lord, and wee shall surelie die*, cryeth out *Manoah*: But *wee shall see thousand thousands, and ten thousand tymes ten thousand* Angels, and yet wee shall line for ever. And if we shal be like vnto Angells, surelie wee shall haue no cause to feare leſt wee bee separated from them by the vnlikeneſſe of our sinnes. Wee shall put off the ragged coat of our sinfull nature; and our nakedneſſe shall *bee covered with the garment of salvation, and wee shall bee cloathed with the white robe of righteouſneſſe*. No man there receaveth hurt, no man is angrie, no man envyous; there is no slandring,

Revel 7.9

Iudg. 13,22

Dan. 7, 10

Isai 61.10

Augustine.

no slandering, no concupiscence; there is no ambition after honour and power: Wee shall not bee laden with the burden of our sinnes, neyther shall we bee constrained to weepe, and wash away the spots of our sinnes with penitent teares, neyther shall wee haue cause to feare the deadlie wounds of our soule: For the *Lyon of the tribe of Iudah hath* Revel
ouercome, and through his vertue 5. 5
haue wee all ouercome. Agayne, if wee shall bee lyke vnto the Angells, wee shall haue no desire after meat or drinke: God shall bee our meat, Aug.
with whose pleasures wee shall bee vpon
satisfied: God shall bee our meat, the 30
which onlie doeth refresh vs, and is Psal.
never deficient. The blessed shall
neyther hunger, nor thirst anie more, Revel
the sunne and the heat shall not scorch 7. 16
them: because their mercifull Father
shall feede them, and shall leade them 17
vnto the living fountaynes of waters. *Out of their bellies shall flow ri-* Iohn
uers of liuing waters: There shall bee 7. 38
a feast prepared *of marrow* and fat- Isai
nesse, and wine clarified. Wee shall 25. 6
feast, and bee merrie, and sing joy-

fullie

fullie for the joye of heart, Lord Iesus! These things shall bee fulfilled
Matt. 26.29 in spirit and in trueth: *Of the fruit of the Vine shall wee drinke in thy Fathers kingdome*, but yet in spirit & in truth:
Iohn 6,63 For the *words which thou spakest vnto vs are spirit and lyfe*, and thou declarest the joye of the world to come, by the language of this world. Againe, if wee shall bee lyke vnto the Angels, wee shall bee free from the feare of death: For *death shall be swallowed vp in victorie*, and shall be trod
1 Cor. 15.54 Revel 7.17 downe for ever, and *God shall wype away all teares from the eyes of his people*. Therefore, there shall be joy
Revel 21.4 without sorrow, which contayneth
Augustine. everlasting joy; health without sicknesse; lyfe without death; light without darknesse; loue which shall never waxe cold; joy which shall never decrease: No sighing shall bee heard there; no griefe felt; no sorrowfull thing seene; but there shal be joy for ever. There shall bee great and certaine securitie, secure quietnesse, quiet pleasure, pleasant happinesse, happie eternitie, eternall blessednes, the blessed Trinitie, the vnitie of the

Trinitie,

Trinitie, the Deitie of the Vnitie, and the blessed sight of the Deitie. Lift vp thy selfe, O my soule, and weygh with thy selfe the honour conferred vpon vs by Christ: Wee shall be made fellowes with the companies of *Angels* and Arch-Angells, with *thrones* and *dominions*, with *principalities* and *powers*: Neither shal wee onlie bee fellowes with them, but we shall be lyke vnto them. We shall there know the Angell that was appoynted by God, to bee our keeper in our life time; neither shall wee stand in neede of his ministerie, but wee shall bee delighted with his sweet companie: Wee shall not desire his protection, but wee shall reioyce for his good fellowship, and wee shall beholde his brightnesse with eyes enlightened. Againe, if wee shall be lyke vnto the Angells, our fraile, weake, and mortall bodies shall bee changed, and they shall bee made *spirituall*, nimble and immortall. They shall bee light; because they shall bee neare vnto God, who *dwelleth in light, that no mortall man can approach vnto*, and

Matt. 22. 30
Col. 1. 16
1. Cor 15. 44
1 Tim 6. 16

O covered

Psa. 104.2 *covered with light, as with a garment.* They shall bee incorruptible; because they shall be made *conformable* vnto the Angells, and vnto the *glorified bodie of Christ*: They are *sowne in corruption*, but they *shall ryse againe in incorruption*; they are *sowne in dishonour*, but they *shall ryse againe in glorie*; they are *sowne in weakenesse*, but they *shall ryse againe in power*: *It is sowne a naturall bodie, but it shall ryse againe a spirituall bodie*: and it *shall shyne lyke the brightnesse of the firmament for ever.* Come, Lord Iesus, and make vs partakers of that glorie.

Phil. 3. 21
1 Cor. 15
42
43
44
Dan. 12. 3

Meditat. XLIX.

Of the grievousnesse of the torments in hell.

If into hell thou wouldst not fall,
Bee there by thought continuall.

THinke, O devoute soule, vpon the grievousnesse of hell-torments, and thou shalt easilie get the masterie of all wicked pleasure in sinne.

in sinne. There shall be the presence of all evill, and the absence of all good. What evill can bee wanting to them who are punished for the greatest evill, and that is sinne? What good thing can bee present to them, who are removed from the chiefest good, and that is God? There shall bee the heat of fire and the freezing of cold: There shall be perpetuall darknesse; There shall bee smoake, and continuall teares; There shall bee the terrible sight of the devills; There shall bee crying for ever; There shall bee drynesse, thirst, the stinke of brimstone, the worme of conscience, feare, griefe, shame, and confusion, for sinnes made manifest to all, envye, hatred, sorrow, want of the divyne vision, and losse of all hope. By the power of God, the light of the fire shall bee separated from the burning qualitie; the light shall serue for the joye of the Sayncts; and the burning qualitie, for the torment of the damned. It shall shyne to the damned, but not as an object of comfort, that they may see it and rejoyce: But to the

Garthetius.

the increasing of their miserie, that they may see, and grieue the more. The sight shall bee deprived of the light of the sunne, moone, and all the starres, as also of the sight of Christ, and all the Saynets: And it shall bee punished with weeping, smoake, and the sight of the devills, and all the damned. The eares shall heare shrieghinges, and frequent blasphemies of the damned, and the horrible roaring of the devills. The taste shall bee afflicted with hunger and thirst, and shall bee deprived of all the pleasure of meate and drinke. The smell shall bee tormented with the stinke of brimstone. The touch shal feele the fire within, & without, burning and piercing, even to the marrow. The bodies of the damned shall bee deformed, obscured, slow, and heavie: The memorie shall be tormented with the remembrance of sinnes past; neyther will shee grieue so much, that shee hath sinned, as that shee hath lost her pleasures. One sparke of hell-fire shall more torment the sinner, than if a woman should remayne in la-

bour

sour and travell a thousand yeares. *There shall bee weeping* for griefe, and *gnashing of teeth* for madnesse: In the flesh they shall bee tormented by the worme of conscience. There is no sinne which shall not there haue its proper torment. As there is nothing to bee desired in the kingdome of heaven, which may not be found: So in hell there is nothing found that is desired. It will nothing profit the damned there, to haue enjoyed divers pleasures in their lyfe: yea, the remembrance of them shall grievously torment them. It will nothing profite the damned to haue lived heere in this lyfe in perpetuall fulnesse and drunkennesse; for then they shall not abtayne so much as a little droppe of water. It will nothing profite them, to haue beene cloathed with costlie garments: because they shall bee covered with confusion, and haue their bodies cloathed with shame. It will nothing profite them, to haue lived in honour: for in hell there is no honour, but continuall sighing and dolour. It will nothing

Matt. 22.14

Bernard.

Luke 16.24

profite them, to haue heaped vp riches in this lyfe: becauſe they ſhall
Bernard. bee all there poore alyke. They ſhall bee removed from the beatifi-call viſion of God. Not to ſee God, exceedeth all the puniſhments of hell. If the damned, which are ſhut vp in the priſon of hell, could ſee but Gods face, they ſhould feele no paine, no griefe, no ſorrow. They ſhall feele the wrath of GOD, and yet they ſhall never ſee the beatifi-call face of God: They ſhall feele puniſhments from his face, and yet they ſhall never beholde his face.
Poly-carp. The furie of the Lord ſhall alwayes kindle the fire of eternall damnation, lyke a river of brimſtone. Neyther ſhall they onlie bee removed from beholding GOD, but they ſhall bee alſo miſerablie tormented by the ſight of the devills: They ſhall feele their whips, whoſe commands they haue followed in this lyfe. If the ſight of a ſeeming ghoſt doeth almoſt exanimate a man in this lyfe, what ſhall the horrible ſight of the devills which ſhall laſt for ever? Neyther ſhall they onelie bee com-

pelled

pelled to bee with the devills, but they shall feele themselues tormented by them for ever. If in this lyfe by GODS permission, the devill doth so grievously afflict the Saincts: How grievouslie shall hee torment the damned which are given vp to his power for ever? The damned shall not onelie bee tormented by the devills outwardlie, but by the worme of conscience also inwardlie. All sinnes whatsoever they haue committed, shall bee set daylie before their eyes: And their torture shall bee so much the greater, because their remaineth no more the benefite of repentance. When the virgins, that are prepared are entred in with the brydegroome, *the gate shall bee shut* presentlie. Vnderstand thou the gate of indulgence, the gate of mercie, the gate of consolation, the gate of hope, the gate of grace, the gate of holie conversion. The damned *shall cry, and say to the mountaines and rockes, Fall vpon vs, and hide vs from the wrath of the Lambe*: But their cry shall bee in vaine; because heaven & earth shall

Matt. 25. 10 Granat.

Reuel 6. 16

flee from his wrath, as it is written, Revel 16,20 *Everie iſland fled away, and the mountaynes were not found.* Whatſoever is given to the elect, to the increaſing of their glorie, all that ſhall turne to the damned, to the increaſing of their ſorrow. There ſhall be indeed degrees of puniſhments: But yet hee that feeleth leaſt torment, ſhall receaue no eaſe thereby. Hee that is tormented with greater puniſhments, ſhall envye him that is tormented with leſſe. The damned ſhall receaue no eaſe from this, that ſome of their kinſmen and friends, are receaved into the heavenlie palace: Becauſe the elect ſhall not grieue at all, that ſome of their kindred are gone to hell, to be tormented for ever. So great ſhall the paine and torment be in the damned, that their mynde can thinke vpon nothing, but that wherevnto the force of paine driveth them. The damned ſhall hate all the creatures of God, they ſhal hate oneanother, they ſhal hate the holie Angels, and the elect, and even God himſelfe, but not in himſelfe, and in his owne nature, but in the

in the effects of his iuſtice. All the evills of this lyfe are ſingle: One is troubled with povertie, another is tormented with grievous ſickneſſe; one is oppreſſed with hard ſervitude, another is laden with the burden of reproaches: But there all at once ſhal bee tormented with all evills. The pains there, ſhall be vniverſall, in all the ſenſes, and in all the members. In this lyfe, hope of releaſe mittigateth all troubles: But there, is left no hope of deliverance. The puniſhments of hell are not onlie eternall, but there is no eaſe ſo much as for a moment. And hence it is, that if all men ſince *Adam* to this preſent day, and all that are yet to bee borne, ſhould liue to the laſt day, & ſhould ſuffer but one puniſhment in hell, as the ſoule that ſinneth muſt ſuffer for one ſinne, everie portion of that puniſhment, which anie one of them ſhould ſuffer, would bee greater, than all the torments, that all fellons and malefactours haue ever ſuffered. O Lord, grant vnto vs, that wee may thinke vpon hell, that wee never fall into it.

Of the eternitie of Hell-torments.

The paine of hell doe farre extende
Beyond all tymes, world without end.

THinke, O devoute ſoule, vpon the eternitie of hell-torments, and thou ſhalt more truelie vnderſtand the grievouſneſſe thereof. In hell there is a raging flame, which burneth without ende. The lyfe of the damned, is to die without ende, the death of the damned, is to liue in eternall torments: For neyther is the tormentour wearied, neyther doeth the tormented die. So doeth the fire conſume there, that ſtill it leaveth ſomewhat; So are the torments there increaſed, that ſtill they are renewed; So ſhall the damned die, that they ſhall alwayes liue: So ſhall they liue, that they ſhall alwayes die. For a man to bee tormented without anie ende, this is it that goeth beyonde all the bounds of deſperation. For what is more grievous, than alwayes to will that which

Anſelmus.

Bernard.

Iſidor

which shal never be, and to nill that which shall alwayes bee? The damned shall never obtayne what they would, and shall bee constrayned ever to suffer what they would not. When the wrath of God shall cease, then shall the torments of the damned cease: But the wrath of God is eternall, and therefore the torments are eternall. When the damned shall truelie repent, then they shall bee delivered from their sinnes: But the tyme of repentance is past, and therefore, there remayneth no hope of indulgence. When the devills shall cease to torment, then shall the damned cease to bee tormented: But the furie of the devill shall never cease, therefore, the torments of the damned shall never cease. When Gods justice shal be changed, then the torments of the damned shall bee changed: But the justice of GOD is vnchangeable, therefore, the torments of the damned shall bee eternall. The sentence of severe judgement requireth, that they should never want punishment, who in this world never want sinne. It is Gre. gor. just.

just, that there should be no ende of the punishment of the damned; because, as long as they could, they would make no end of sinning. The damned sinned in their eternitie, that is, as long as they lived: Therefore, it is just, that they should bee punished in Gods eternitie. Their sinne had an ende, because their life had an ende: But they would haue made no ende of sinning, but that they were forced to make an ende of living, that so they might haue sinned without ende. The matter of hell-fire is eternall, that is, the staine of sinne: And therefore, meete it is that the punishment should be eternall. The filthinesse of the sinnes of the damned can never bee removed out of the sight of God: How then can the greatnesse of punishments appointed for sinne be removed? Besides, sinne is an infinite evill, because it is committed against an infinite good; and Christ payd for it an infinite pryce: And therefore, meete it is that their punishment, who die in their sinnes, should be infinite. Man destroyed in himselfe the eternall

good:

good: And therefore, in the judgement of God he doth justlie fall into everlasting evil, *God* at the beginning *created man after his owne image*, that hee might liue with him for ever: God by Christ reformed man after his owne image, when he was fallen into sinne: He hath prouided for all, meanes of eternall salvation; and hee hath offered vnto all, the reward of eternall life: And therefore it is just, that they which would voluntarilie want everlasting rewards, should be made subject to everlasting punishments. An evill will shall never bee taken away from the damned: Therefore, the punishment of their evill will, shall never be taken away from them. The damned made choyse of momentanie pleasure, and finite goods, before GOD, the infinite good; they longed after the delights of this short and flitting lyfe, rather than the riches of eternall lyfe: It is just therefore, that they should suffer eternall punishments. Oh, eternitie not to be tearmed! Oh, eternitie not to bee measured by any space of time! Oh, eternitie not

Gen. 1, 26

nitie not to bee conceaved by humane vnderstanding! How much doest thou augment the punishments of the damned! after innumerable thousands of yeares they shall bee compelled to thinke, that then is but the beginning of their torments. What a grievous thing is it to lye, though in a verie soft bed, for thirtie yeares without moving! And how grievous shall it bee then to burne in that lake of brimstone thirtie thousand thousand yeares! Oh eternitie, eternitie! It is thou alone that doest increase the punishments of the damned beyond all measure.

Dionys. Carthus. Grievous is the payne of the damned for the crueltie of the punishments; it is yet more grievous for the diversitie of the punishments; but it is most grievous for the eternitie of the punishments.

Gregor. in his Morals. There shall bee death without death, ende without ende, defect without defect; because death ever liveth, and the ende ever beginneth, and the defect is never deficient. The damned shall seek lyfe, and shall not finde it: *they shall seek death, and it*

Revel 9. 6. *shall*

shall flee from them. After an hundred thousand thousand thousand of yeares, they shall returne without ende, to the same punishments. The thought of the continuance of their sorrow shall torment them more than the sense of outward torment. What can bee more miserable than so to die that thou mayest alwayes liue, and so to liue that thou mayest alwayes die? That lyfe shall bee mortiferous, and that death shall bee immortall: If it bee lyfe, why doeth it kill? and if it bee death, why doeth it alwayes endure? What eternitie is, wee doe not perfectlie know; and it is no wonder: For what created mynde can comprehend that which cannot bee measured by anie tyme? But if thou wouldest gueſſe what the space of eternitie is, thinke vpon the tyme that was before the world was created. If thou canst finde Gods beginning, then mayest thou finde when the punishments of the damned shall haue an ende. Imagine thou sawest an exceeding high mountaine, which for its greatnesse exceeded heaven and earth: Imagine

also that

also that some bird every thousandth yeare should carrie from this mountaine one graine of the smallest dust: There might bee some hope, that at length, after the ende of manie incomprehensible thousands of yeares, the greatnesse of that mountaine might bee consumed: But it cannot be hoped that the fire of hell should ever goe out. The rewards of the elect shall never bee ended; therefore the punishments of the damned shall never be ended; Because as the mercie of God is infinite towardes the elect, so the justice of God is infinite towards the reprobate. Imagine that the damned had so manie kyndes of torments, as there are little drops in the vast sea. Imagine also that at everie thousandth yeare some little bird should flie thither, and sucke a small droppe thereof: There might bee some hope, that at length, the sea would be exhausted, and become drye: But it cannot bee hoped, that the punishments of the damned should ever haue an ende. O devoute soule, thinke alwayes vpon the eternall punish-

ments

ments of the damned. To thinke vpon hell, preserveth a man from falling into hell. Haue a care to repent, whiles yet there is tyme for pardon. What else shall the fire devoure, but thy sinnes? The more thou heapest vp sinnes, the more matter thou layest vp for the fire. O Lord Iesus, which by thy passion hast made satisfaction for our sinnes, deliver vs from eternall domnation. *Amen.* Kempis.

Meditat. LI, Of the Spirituall Resurrection of the Godlie.

Doth Adam die, Christ in thee liue?
Christ shall eternall lyfe thee giue.

CHrist's Resurrection profiteth thee nothing, vnlesse Christ also ryse in thee. As Christ must be conceaved, borne, and liue in thee: So also must hee ryse in thee. Before resurrection, goeth death; because none ryseth agayne, but hee that is fallen: And so it fareth in this spirituall resurrection. Christ ryseth

ryseth not in thee, vnlesse *Adam* first die in thee. The inward man ryseth not, vnlesse the outward man bee first buried. The newnesse of the spirit will not come foorth, vnlesse the oldnesse of the flesh bee first hidden. It is not aneugh for thee, to haue Christ once risen in thee: because the olde *Adam* cannot bee extinct in one moment. The old *Adam* will reviue in thee daylie: And thou must daylie mortifie him, that Christ may begin to liue in thee daylie. Christ ascended not into heaven, neyther entred hee into his glorie before hee rose from death: So neyther canst thou enter into celestiall glorie, vnlesse Christ first ryse in thee and liue in thee. He is not a member of the mysticall bodie of Christ, in whom Christ liveth not: Neyther shall hee bee brought by Christ into the Church triumphant, who hath not beene a member of his bodie in the Church militant. Betrothing goeth before matrimonie: And that soule shall not bee brought in vnto the marriage of the heavenlie Lambe, which is not in this

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earthquake: So the Spirituall resurrection with Christ, is not without the earnest commotion and contrition of heart. The old *Adam* cannot bee overcome, without striving and resistance: Therefore, Christ also cannot ryse in thee spirituallie without great commotion. There is no spirituall resurrection with Christ, vnlesse there bee a blotting out of sinne; and there is no blotting out of sinne, vnlesse acknowledgement of sinne goe before; and there is no true acknowledgement of sinne, without serious contrition of heart: Therefore, there is no spirituall resurrection of Christ in thee, without inward contrition of heart. Holie *Ezechias* sayde, *As a lyon hath bee broken my bones:* Beholde great contrition! But hee addeth presentlie, *O LORD, so shall they liue agayne, and so shall my spirit bee quickened:* Thou shalt correct mee, and thou shalt quicken mee. Agayne, *Thou hast cast all my sinnes behynde thy backe:* Behold a spirituall resurrection from sinne! At Christs resurrection an *Angell of the LORD descended from heaven,*

Isai. 38. 13 16 17 Matt. 28. 2

heaven, and sat vpon the sepulchre: So if Christ bee risen in thee spirituallie, thou mayest rejoyce in the fellowship of the Angells. Where the olde *Adam* liveth and reygneth, there is a pleasing bed for the devill: But where Christ liveth and reygneth, there the Angells rejoyce to dwell. For it is written, *There is* Luke 15, 7 *joye in heaven over one sinner that repenteth*: But where there is true repentance, there also is Christ risen spirituallie. Where Christ is not yet risen spirituallie, neither is there yet the grace of God; and where there is not yet the grace of God, neither is there the guard of Angels. Where Christ is not yet spirituallie risen, there still doeth the old *Adam* reygne; and where the olde *Adam* doeth reygne, there doeth sinne also yet reygne; and where sinne doeth reygne, there the devill doth reygne: And what communion can there bee betweene the blessed Angells and the devill? Christ after his resurrection presented himselfe alive vnto his disciples: So if thou beest made a partaker of the spirituall resurrection

Luther,

Luke 24.15

surrection by fayth, shew thy selfe to bee a liuelie member of Christ by loue. A man is not judged to bee aliue, vnlesse hee show foorth outwardlie the actions of lyfe. Where Christ is, there is also the holie Spirit: where the holie Spirit is, there hee inciteth and moveth to everie good worke: beeause *they which are led by the Spirit of God, are the sonnes of God.* If therefore, *wee liue in the Spirit, let vs also walke in the Spirit.* The light of the sunne doeth everie way disperse the brightnesse of his beames: So the light of fayth doeth everie way diffuse the heat of loue. Take light from the sunne, and thou mayest separate loue from true fayth. Sinnes are dead workes: If thou walkest in *dead workes*, how doest thou liue in Christ, and Christ in thee? Sinnes belong vnto the olde *Adam*: If the olde *Adam* doeth still reygne in thee, how art thou spirituallie risen with Christ? Sinnes belong to the olde flesh: If thou walkest in the old flesh, how doeth the new man liue in thee? Raise vs vp, O good Iesus, from the death of sinne,

Rom. 8. 14
Gal. 5. 25
Heb. 9. 14

of sinne, that wee may walke in newnesse of lyfe! Let thy death kill the olde Adam in vs, and let thy resurrection raise vp the inward man vnto lyfe! Let thy blood wash vs from our sinnes, and let thy resurrection put vpon vs the robe of righteousnesse! After thee, the true lyfe, doe wee pant and breathe, being dead in sinne: After thee, the true righteousnesse, doe wee pant and breathe, being turned away from thee by sinne: After thee, the true saluation, doe we pant and breathe, beeing condemned for our sinnes: Quicken vs, iustifie vs, and saue vs!

AMEN.

Glorie bee to GOD.

FINIS.

4 leave, have
been taken out here and
transferred to the end of
Montagu · 475 (Psalmes,
Aberdene, 1632.)

[1883]